with the editor's compliments

Gilbert Norwood

# THE
# ELEGIES OF THEOGNIS

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# THE ELEGIES OF THEOGNIS

## AND OTHER ELEGIES INCLUDED IN THE THEOGNIDEAN SYLLOGE

A REVISED TEXT BASED ON A NEW COLLATION OF THE MUTINENSIS MS. WITH INTRODUCTION COMMENTARY AND APPENDICES

BY

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TO

MY WIFE

# PREFACE

To Professor W. Rhys Roberts, of Leeds University, I owe a debt of gratitude which I can never adequately repay; not only for the kindness with which he encouraged and advised me in the course of my preliminary studies of the Theognidean question (1901–4), but also for many helpful suggestions made during the preparation of this edition; and finally for his assistance in correcting the proofs when the book was passing through the press.

I am also indebted for valuable assistance to my colleague Mr. W. H. Porter and to Mr. J. MacInnes of Manchester University.

T. HUDSON-WILLIAMS.

*March*, 1910.

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# ABBREVIATIONS

$a'$ = Theognis, Book I, viz. vv. 1–1230.
Alc. = Alcaeus.
Alcm. = Alcman.
Anacr. = Anacreon.
Anacrnt. = Anacreontea, formerly ascribed to Anacreon.
A.P., or A.Pal. = Palatine Anthology.
A.Plan. = Planudean Anthology.
A.Pol. = Athenaion Politeia.
A.Rh. = Apollonius of Rhodes.
Ath. = Athenaeus.
$\beta'$ = Theognis, Book II, Musa Paedica, viz. vv. 1231–1389.
Bek. = Bekker.
Bgk. = Bergk.
B.H.C. = Bergk's Anthologia Lyrica revised by Hiller and Crusius.
C.R. = Classical Review.
Callim. = Callimachus.
Callin. = Callinus.
Camer. = Camerarius.
Diog. L. = Diogenes Laertius.
Gild. = Gildersleeve.
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Hdt. = Herodotus.
Hes. = Hesiod, W(orks and) D(ays), Sh(ield), Th(eogony).
Hesych., or Hes. = Hesychius.
Hom. Ep. = Homeric Epigrams.
I.D. = The Ionic Dialect by Weir Smyth.
Il. = Iliad.
J.H.S. = Journal of Hellenic Studies, article on Theognis by T. Hudson-Williams in vol. xxii, Part I, 1903.

L. and B. = Leaf and Bayfield's notes on the Iliad.
M.P. = Musa Paedica, Theognis, Book II, viz. vv. 1231–1389.
M.T. = Goodwin's Moods and Tenses.
Mimn. = Mimnermus.
N.J. = Neue Jahrbücher.
Od. = Odyssey.
P.L.G. = Bergk's Poetae Lyrici Graeci.
Pol. = Polybius.
R.M. = Rheinisches Museum.
Schol. = Scholiast.
Scol. = Attic Scolia.
Simon. = Simonides of Ceos.
Sol. = Solon.
Steph. = Stephanus, Thesaurus, ed. Haase.
Stob. = Stobaeus.

# INTRODUCTION

*Theognis poeta vetus et prudens.*—Ammianus Marcellinus.
*Theognis was a great and wise man.*—F. York Powell.

## CHAPTER I

### History and Chronology

The two books of elegiac verse attributed to Theognis the Megarian contain poems known to have been composed by Tyrtaeus, Mimnermus, and Solon. As the *Theognidea* comprise more than half the extant remains of Greek elegy written before the Alexandrian period (from Callinus to Theocritus of Chios inclusive), it is by no means unlikely that they include a great number of poems by other authors whose identity may some day be revealed by a lucky find in the sands of Egypt. Before we can proceed to examine the internal evidence for questions connected with the poet's life, date, and political surroundings, we must first discover some test which will enable us to distinguish authentic poems of Theognis from those of other writers represented in the collection which bears his name.

Many generations of Theognideans have been engaged in a stubborn dispute over the *σφρηγίς* mentioned in v. 19. The poet refers to this 'seal' as a device that will protect him against the depredations of the plagiarist; for its presence will always betray the theft. Some suppose it to be the poet's name, and appeal to the practice of Herodotus and Thucydides who inserted their names at the beginning of their historical

works: the addition of his own name by Timotheus in the closing section of *The Persians* has been adduced in support of this interpretation, which has been adopted by Welcker, F. G. Schneidewin, Hiller, Crusius, and Harrison.

'It is the declaration of the author's name which is the seal, the hall-mark, the guarantee of merit, just as a great maker's name on a piano is a proof of good workmanship' (Harr., p. 246). But a hall-mark is of no use unless it is on every separate jewel; the maker's name must be on every piano. To suppose that any one would steal the whole collection is absurd: against those who wished to appropriate single poems the mere insertion of the author's name at the beginning or end of the book would offer no protection. Thucydides and Herodotus wrote continuous histories and not detached elegies.[1] Hipparchus, Demodocus, and Phocylides[2] attached their names *to single maxims of one or two lines.* This fact is in itself a sufficient proof of the copyright claimed for their own productions by the gnomic poets of early Greece; for, as Wilamowitz-Möllendorff remarks, 'these poets took pains to perpetuate their names' (*Greek Reader*, Engl. ed., vol. i, p. 3). So too Theognis, by the less clumsy expedient of adding the two syllables that made up the name of his young protégé Cyrnus (always in the vocative), affixed his mark to many short elegies, and so made known the author's identity to every reader and hearer. He would be a poor elegist who used the same appellation over seventy-five times

[1] Few would to-day be inclined to follow Hartung and others in supposing that the *Theognidea* once formed part of a continuous poem. They base their arguments on the expression *ἡ ποίησις* in Xen. ap. Stob. See p. 86.

[2] *Καὶ τόδε Δημοδόκου κ.τ.λ.*, *Φωκυλίδεω κ.τ.λ.*, *Μνῆμα τόδ' Ἱππάρχου· στεῖχε δίκαια φρονῶν*; a method that demands too much space in the short compass of a hexameter or an elegiac couplet.

merely because it served him as 'a convenient stop-gap'; so Mr. Harrison calls it in a note to his *Studies* (p. 133).

Others regard *σφρηγίς* as 'the seal of silence' ('let them remain conceal'd and secret', Frere), comparing a couplet ascribed to Lucian (*A. Pal.* 10. 42).[1] Leutsch connected it with a section of the *νόμος*, and the recent discovery of *The Persians* has led to the revival of his theory in a somewhat modified form. We know that the *σφραγίς* was the sixth division of the *νόμος*, coming immediately before the *ἐπίλογος*. In *The Persians* it contains the name of Timotheus with the addition that he was a native of Miletus. Such a *σφραγίς* would not suit the purpose of the Megarian, who distinctly refers to it as a security against theft. There is a vast difference between a volume of loose elegies and a *nomos* with its complicated arrangement so ordered as to form one symmetrical whole. The passages already adduced from Solon and Lucian favour the interpretation of the word in the ordinary sense of 'seal'; as a seal served to protect the contents of a packet from being rifled, so too in the case of dispatches it afforded the best clue to the writer's identity.

But whatever be our interpretation of the poet's words, it must be admitted that the presence of *Κύρνε* is the best criterion for distinguishing a genuine elegy by Theognis: and this is recognized even by those who refuse to regard it as the 'seal'. Mr. Harrison, for instance, holds that Theognis himself inserted the address to Cyrnus in v. 1354 because he wished to give a hint of his connexion with the *Musa Paedica*[2]; and Nietzsche maintained that the composer of that book interpolated an elegy addressed to Cyrnus with the deliberate intention of bringing into discredit the stern moralist of Megara.

[1] *Ἀρρήτων ἐπέων γλώσσῃ σφραγὶς ἐπικείσθω· | κρείσσων γὰρ μύθων ἢ κτεάνων φυλακή.* Cf. also *σφράγιζε τοὺς λόγους σιγῇ.* Solon ap. Stob. 3. 79.

[2] 'To set his seal on the second book' (p. 267).

The identification of *σφρηγίς* with *Κύρνε* is found in the Latin translation[1] (Iacobo Schegkio interprete) published by Hertel with Vinet's edition of Theognis. It was also proposed by Hartung who did not add to its value by emending the text so as to read 'Κύρνε' σοφιζομένῳ ὄνομα κ.τ.λ. It was independently put forward by Sitzler who also quite needlessly prints the name between commas in v. 19. He has herein not been followed by Lucas and the others who accept his general explanation of the passage.

Sitzler in his edition of Theognis certainly goes too far when he rejects almost every poem that does not bear this 'seal'; an elegy may often be a mere fragment, and there is no need to suppose that the poet affixed his mark to everything he wrote. But as material to illustrate his life the remaining poems in the collection must be used with the greatest caution, and mere occurrence among the *Theognidea* should never induce us to accept an elegy as authentic.

## *Home of Theognis.*

Outside the *Theognidea* we have little trustworthy information about the poet himself, and every inference drawn from casual statements in the works of ancient writers has been hotly contested. The Greeks themselves could not agree even on the question of his home and birthplace. In v. 23 he calls himself a 'Megarian'. The poems contain such clear references (e.g. 773 sqq.) to the Nisaean Megara on the Isthmus of Corinth that most modern scholars agree in regarding Theognis as a native of that town; the use of Μεγαρεύς without any distinguishing epithet points to the most famous Megara, and the political situation described in 53–60, &c., corre-

[1] Dicenti mihi uera aderis suauissime Cyrne,
nomine et obsigna ut sint bene tuta tuo.

sponds closely with the accounts of Megara Nisaea given by Aristotle and Plutarch.

The ancients, it is true, were divided in their opinions, and some preferred the claims of Megara in Sicily. The latter had the support of Plato, who refers to Theognis as *πολίτης τῶν ἐν Σικελίᾳ Μεγαρέων*.[1] Most modern critics endeavour to remove the difficulty by adopting the suggestion of a scholiast; Plato, they say, knew that Theognis was a native of Nisaean Megara, and in the passage under discussion he tells us that the poet had received the franchise of the Sicilian city. Had Plato meant this, he would have added *γενόμενον* to *πολίτην* (as in the case of Tyrtaeus). Welcker, followed by Sitzler, removed the obstacle by making *καὶ ἡμεῖς* mean 'we, inhabitants of Attica'. This would certainly make everything clear; but such a translation is impossible. The Athenian speaker uses *καὶ ἡμεῖς* like *ἡμεῖς δέ γέ φαμεν* two lines before in the sense 'we and those who share our views'. Theognis is not brought upon the stage as a native of Attica against Tyrtaeus of Sparta; such a contrast would be irrelevant, and Tyrtaeus himself has at the very outset been claimed as *φύσει Ἀθηναῖος*. The two poets are introduced to represent not two districts but two conflicting schools of thought.

It must be admitted that the philosopher looked upon Sicilian Megara as the home of our poet. Didymus uttered a violent protest *ἐπιφυόμενος τῷ Πλάτωνι ὡς παριστοροῦντι* (schol. *Laws* 630); Harpocration endeavoured to refute Plato by an appeal to Th. 783. We can without hesitation reject the authority of Plato and accept the claims of Nisaean Megara. So strong is the evidence in its favour that even the two German critics (Unger and Beloch) who refuse to regard the poet as a native of

[1] *Laws* 629 A Ἀθ. *προστησώμεθα γοῦν Τύρταιον, τὸν φύσει μὲν Ἀθηναῖον, τῶνδε δὲ πολίτην γενόμενον* . . . (630 A) Ἀθ. *ποιητὴν δὲ καὶ ἡμεῖς μάρτυρ' ἔχομεν, Θέογνιν, πολίτην τῶν ἐν Σικελίᾳ Μεγαρέων.*

N. Megara have found themselves compelled to connect him with that town and to admit that at least part of his life was spent there.

### *Date of Theognis.*

In vv. 53–60 we hear that sovereign power had been taken away from the 'good' i. e. the nobles, and seized by the 'bad'. This is a reference to the introduction of democracy at Megara; to fix its date we have but very scanty materials at our disposal; but we may still attain a fair degree of certainty by examining the statements of the poet himself and stray bits of evidence from Aristotle and Plutarch. We must start with Theagenes, the exact length of whose rule is unknown; but it is certain that he was already firmly established as tyrant of Megara when, not later than 624 B.C., he supplied his son-in-law Cylon with a body of mercenaries to join in an attack upon the freedom of Athens. Plutarch (*Qu. Gr.* 18) tells us that he was expelled by the people of Megara; some scholars (e.g. Bergk) have assumed a connexion between his fall and the failure of Megara to save Salamis from the Athenians. As the capture of the island cannot have occurred before 600 B.C., we must reject this theory, for it would give Theagenes a reign of at least twenty-five years; in that case we should have found his name in the catalogue of long tyrannies given by Aristotle (*Pol.* 1315 b), where the fourth place is occupied by the rule of Hieron and Gelon, which covered only eighteen years (including the reigns of both these tyrants). The tyranny of Theagenes must then have been of short duration, and we shall not be far wrong if we reduce its limits to five or six years.

Plutarch (*Qu. Gr.* 18) tells us that after the tyrant's fall the Megarians enjoyed a 'short period of moderate government' (*ὀλίγον χρόνον ἐσωφρόνησαν*, cf. Th. 41);

finally, under the lead of demagogues 'who gave the people copious draughts of freedom's wine' they became thoroughly corrupt (διαφθαρέντες, cf. Th. 45), assumed a brutal attitude towards the rich, and passed a measure compelling money-lenders to return the interest they had exacted. In *Qu. Gr.* 59 we hear again of ἡ ἀκόλαστος δημοκρατία, ἡ καὶ τὴν παλιντοκίαν ἐποίησε καὶ τὴν ἱεροσυλίαν· τῶν δὲ Μεγαρέων οἱ θρασύτατοι μεθυσθέντες ὕβρει καὶ ὠμότητι violently assaulted a Theoria from the Peloponnese. Similar expressions characterize this democracy in the two passages from the *Qu. Gr.*; its traits are ἀσέλγεια, ὕβρις, ὠμότης, and ἀταξία; it afforded the stock instance of mob rule at Megara, and it is distinguished from all others by the adjective ἀκόλαστος.

We next turn to the *Politics* (Ar. 1304 b). Παραπλησίως δὲ καὶ ἡ ἐν Μεγάροις κατελύθη δημοκρατία· οἱ γὰρ δημαγωγοί, ἵνα χρήματα ἔχωσι δημεύειν, ἐξέβαλλον πολλοὺς τῶν γνωρίμων, ἕως πολλοὺς ἐποίησαν τοὺς φεύγοντας, οἳ δὲ κατιόντες ἐνίκησαν μαχόμενοι τὸν δῆμον καὶ κατέστησαν τὴν ὀλιγαρχίαν. Again (1302 b) we read ἐν ταῖς δημοκρατίαις [στασιάζουσιν] οἱ εὔποροι καταφρονήσαντες τῆς ἀταξίας καὶ ἀναρχίας, οἷον καὶ ἐν Θήβαις μετὰ τὴν ἐν Οἰνοφύτοις μάχην κακῶς πολιτευομένοις ἡ δημοκρατία διεφθάρη, καὶ ἡ Μεγαρέων δι' ἀταξίαν καὶ ἀναρχίαν ἡττηθέντων, καὶ ἐν Συρακούσαις πρὸ τῆς Γέλωνος τυραννίδος, καὶ ἐν Ῥόδῳ ὁ δῆμος πρὸ τῆς ἐπαναστάσεως.

The characteristics of this Megarian democracy agree with those in the passages quoted from Plutarch; if Aristotle had not the ἀκόλαστος δημοκρατία in mind when he spoke of ἀσέλγεια, ἀταξία, ἀναρχία, and confiscations, he would have let his readers know, as in the very same passage he is careful to specify the allusions to the other states, e. g. ἐν Θήβαις μετὰ τὴν κ.τ.λ. In the case of Megara there was no need of further description, as the reference was at once plain to all. Another passage in the *Politics* (1300 a) probably refers to the overthrow of this democracy. Some refer 1300 a. 1302 b. 1304 b to the return

of the exiles mentioned in Thucyd. 4. 74; but, as Schneider pointed out (Welcker, *Proleg. Theog.* xii), this is inconsistent with the expressions *ἐνίκησαν μαχόμενοι, ἡττηθέντων*, and *συμμαχεσαμένων* (1300 a); the exiles of 424 secured their return by peaceful means (*κοινολογησάμενοι κατάγουσι*).

We learn from Plutarch that the interval between the fall of Theagenes and the triumph of the masses witnessed a *short period* of moderate government. Combined with a sentence in the *Poetics* (3. 3) this may render service in fixing our date. The Megarians, so Aristotle informs us, claim Comedy as their own, dating its invention *ἐπὶ τῆς παρ' αὐτοῖς δημοκρατίας*. The Parian Marble (264–263 B.C.) contains a reference to competitions in Comedy instituted by the people of Icaria between 581 and 562 B.C.;[1] Susarion is mentioned as the 'inventor'. Without accepting this statement as historical, we can safely deduce the following inferences. Less than sixty years after Aristotle it was believed that comedies were performed in Attica before 562 B.C. In the time of Aristotle (without being contradicted by him), the Megarians claimed for themselves the invention of Comedy (*Poetics* 3. 3). They would not be able to secure a hearing for their claim unless they asserted that comedies were represented at Megara before the commonly accepted date of the Icarian contests and Susarion. The date offered was *ἐπὶ τῆς παρ' αὐτοῖς δημοκρατίας*. It follows that this democratic rule must have been introduced at least before 570 B.C., probably many years earlier. What happened at Megara after the return and triumph of

[1] There was a definite date engraved on the marble; but it is no longer legible. The entry comes between the archonship of Damasias and the rule of Pisistratus. *Ἀφ' οὗ ἐν Ἀθ[ήν]αις κωμω[ιδῶν] [χο]ρ[ὸς ἐτ]έθη [στη]σάν[των πρώ]των Ἰκαριέων εὑρόντος Σουσαρίωνος, καὶ ἆθλον ἐτέθη πρῶτον ἰσχάδω[ν] ἄρσιχο[ς] καὶ οἴνου με[τ]ρητής*, ed. H. v. Gärtringen, 1903. Some believe that the compiler derived his information from a pupil of Aristotle. The ancients ascribe a *Μεγαρέων πολιτεία* to that philosopher.

the oligarchs cannot be determined. Welcker and others assume that the commons again came into power and retained their supremacy till Ol. 89. 1. This is contradicted by a sentence in Thucydides, who dismisses his account of Megara in 424 B.C. with the remark: *καὶ πλεῖστον δὴ χρόνον αὕτη ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετάστασις ξυνέμεινεν* (4. 74). As this was written before 396 B.C. (the probable date of the historian's death), the oligarchy of 424 must have broken the record when they had been less than thirty years in power. It is clear that there were several changes in government at Megara during the period claimed by Welcker for democracy alone.

Poems undoubtedly composed by Theognis refer to a political situation similar to that described by Plutarch and Aristotle, and it can be proved that he wrote elegies to his young friend Cyrnus soon after the democratic revolution (vv. 53 sqq.). In announcing his intention of instructing Cyrnus, he adopts the attitude of a man possessing wide experience, and their relation is like that of father to son (27–30). We can therefore infer that he was over thirty years of age before 570 B.C., and about sixty by 545 B.C. This figure agrees with the statements of ancient chronologists and grammarians; for they placed his floruit at Ol. 59–7; e. g. Hieron. Ol. 59. 1; Chron. Pasc. Ol. 57; Suidas *γεγονὼς ἐν τῇ νθ' Ὀλυμπιάδι* (see *infra* p. 99); Cyril Ol. 58, so too Eusebius.

Those who contend for a later date base their arguments upon two elegies that occur about the middle of the collection, vv. 757–68, 773–82. The general tone of both is better suited to the dread[1] of a Persian invasion in 545 B.C. than to the years of actual fighting with a Persian army in Greece itself or the interval between the two campaigns of 490 and 480. In a poem composed

[1] Cf. *τέως δὲ ἦν τοῖσι Ἕλλησι καὶ τοὔνομα τὸ Μήδων φόβος ἀκοῦσαι* (before Marathon), Hdt. 6. 112.

after the battle of Marathon we should reasonably expect to find some allusion to the national deliverance and some expression of gratitude to the gods whose further protection was sought. Here there is neither.

The two elegies should be dealt with apart from one another, and each discussed entirely on its own merits. Sitzler rejects both; Hertzberg ascribes 757–68 to Xenophanes of Colophon.

There is good ground for believing that they are not the work of the same poet. The second (773 sqq.) is certainly by a Megarian; it contains an appeal to Apollo as the patron god of the city, and it is expressly stated that he built it an acropolis. The poem may well have been composed by Theognis; at any rate we know of no other Megarian who could have written it.

In 757–68 'Zeus and other gods immortal' are entreated to protect the folk; but Apollo is reserved for the petition: *ὀρθῶσαι γλῶσσαν καὶ νόον ἡμέτερον*, which I take to imply that he stood in no special relation to the writer's home. There is no doubt that the lines were written to allay a scare, but the language is not what we should expect from a man writing during an actual invasion. The danger, we are reminded, is not worth a serious thought, and, as Mr. Harrison admits, 'war with Medes is mentioned casually, together with old age and death, as a trouble to be forgotten at a season of drinking, song and talk.'

The terror of 773–82 is indeed different. The Persians are referred to as *στρατὸς ὑβριστής*, and the poet is in great apprehension; contrast 764 with 780. His fears are occasioned not by the presence of the enemy, but by the dissensions among his own countrymen. This fits in well with the excitement aroused in Greece by the sudden appearance of Cyrus and his conquests in the East, when Greeks of Asia had to abandon their homes and seek a refuge across the sea. So concerned was the

greatest of Hellenic states that she sent an embassy calling upon the king to desist: Sparta, they said, could not remain an indifferent spectator while any Greek city was being attacked (Hdt. 1. 152). The reply was a threat to supply the Spartans with 'woes of their own'. There was a lack of union among the Greeks at this date, Sparta being at war with Tegea and Argos over Thyreatis, and Pisistratus meditating an attack upon Athens.

Christ (*Gr. Litt.-Gesch.* § 90) sees in vv. 891–4 a reference to the Athenian expedition under the Cypselid Miltiades in 506 B.C. But no satisfactory explanation of the allusions in these two couplets has yet been offered, and it is far from certain that Theognis is their author. See notes on vv. 891–4.

Beloch (*N. J.* 1888) holds that Megara had passed through its social revolution about the end of the seventh century B.C., and he admits that we must either assign the poet to that date or else remove his home to the Sicilian city. His interpretation of 773–82, in which he finds an allusion to the events of 480, compels him to adopt the latter course. The difficulty disappears if we refer the 'Persian elegies' to 545 B.C., or reject both as spurious; the former alternative is to be preferred. The chronology of Theognis does not depend upon these two poems; the other evidence already adduced sufficiently vindicates the traditional date, floruit 545 B.C.

The following may serve as a probable account of what occurred at Megara in the days of our poet. After the overthrow of Theagenes the nobles ruled the state and jealously retained their hereditary rights. This led to the conclusion of a temporary alliance between the rich capitalists of the middle class and the distressed peasants of the country districts. A revolution ensued and democracy was established. Before long there was a split in the coalition, and the masses, disregarding all considera-

tions of party, attacked all the rich alike, and passed measures of expropriation. The aristocracy and the *nouveaux riches* were now drawn together by community of interests, and a new political party was formed. Distinctions of birth tended to disappear; but some of the nobles still held aloof and looked upon the breaking down of social barriers with dismay.

Theognis could see no prospect of social and political salvation save in a return to the good old days when the nobles were supreme, and he uttered impassioned protests against the contamination of noble birth by marriage with 'bad' men and 'low'. He was the prophet of a lost cause; their common losses tightened the bonds of the alliance, and great numbers of both classes went into exile. Returning with an army they attacked and defeated the disorganized democrats. A new constitution was drawn up in which political privileges were shared by all who had helped to restore the exiles (Arist. *Pol.* 1300 a).

## CHAPTER II

### Origin and Composition of the Theognidean Sylloge

In the following sections I have found it necessary to discuss in detail the various theories that have been put forward regarding the Theognidean question. Many of these hypotheses unaccompanied by any proof are dogmatically asserted in our leading textbooks on the history and literature of the Greek people. I have inserted a few references in the footnotes.[1]

[1] For literary appreciations, ethical discussions raised by the *Theognidea*, &c., see Symonds, *Greek Poets*, Series I; Butcher, *Aspects of Greek Genius*; the Introd. to Grant's edition of Arist. *Ethics*; Croiset, *Hist. of Greek Lit.* (large French edition), &c.

### i. *Catchwords.*

Many attempts have been made to discover some general plan in the arrangement of the poems. The whole collection is not arranged according to subject-matter, nor is there any reason to suppose that the elegies were once placed in alphabetical order.[1] The catchword theory has received much support: it was first put forward with considerable hesitation by Welcker (1826), then worked out in detail and stoutly defended by Nietzsche, again further exemplified and somewhat modified by Fritzsche (*Philol.* 29), and it is still held with some qualifications by J. Sitzler, whose edition of Theognis, in spite of many theories which cannot command our assent, is unsurpassed for convenience and completeness.[2]

Nietzsche maintains that 'our collection is arranged according to words [or expressions]. The fragments are linked together by catchwords, so that we find the same word [or similar expressions] in every pair of adjacent poems'. For instance, 1–18 are thus connected; 1–10 Διὸς τέκος, 11–14 *θύγατερ Διός*, 15–18 *κοῦραι Διός—ἔπος*, which joins the poem with the next (– ἔπεσιν 20). Fritzsche frequently offers such feeble links as *ἀνδρί* and *ἄνθρωπος*. The catchword need not come near the beginning and end of the poems connected.

An examination of Nietzsche's scheme shows us that we find the most satisfactory catchwords in the groups of poems that deal with the same subject, the catchword

[1] Occasionally, it is true, we find successive elegies beginning with the same letter, e.g. 73, 75, 77, 79; 611, 615, 617. Were we to arrange the whole book in this way, we should have to separate poems closely allied in subject-matter.

[2] Cf. *R. M.* 1867 (Nietz.). The *Quart. Rev.*, vol. clxxxiv, p. 304, contains the following remarks on the author of *Superman*. 'From Pforta Nietzsche passed at twenty, in 1864, to the Univ. of Bonn. His last piece of school-work had been an essay upon Theognis of Megara, in which the old Greek moralist and tyrant was held up to admiration above the heads of the vile democracy.'

being usually the very word we should naturally select as a heading for the section (e.g. φίλος, οἶνος, πλοῦτος); similarity of thought implies similarity of language. With very few exceptions we never get a strong link save where the subjects are the same; where the sequence of ideas is broken, we have a very unsatisfactory catchword or else a gap in the scheme. The gaps are most numerous where there is a rapid change of theme and the poems are short; the longer elegies frequently supply us with some word that may be pressed into service, e.g. νοῇ 1008 = νόον 1016; ὤλεσε 664 = ἀπόλωλεν 677. It is hard to see how such links as these could help any one to remember the sequence in which the poems followed one another.

'It is a fact,' says Nietzsche in summing up, 'that a great number of the fragments (more than half) are connected by catchwords; we therefore assume that the whole collection was once so arranged.' His fact is certainly correct; his conclusion by no means follows; it must first be proved that the poems were *intentionally* arranged on this principle. If in the term 'catchword' (Stichwort) we are allowed to include simple and trivial words, synonyms and homonyms that often bear only the faintest resemblance to one another in sound or meaning, without any distinction between the different parts of speech, however far apart from one another the words may be; if, when it suits our purpose, we are allowed reasonable licence in combining or cutting up poems that deal with the same subject; if we are permitted to fill up any gap that may still be left by the insertion of poems that have already been used or that occur later in the collection,[1] then, with all these resources, which have

[1] N. claims that his theory accounts for the repetitions in the text of Theognis. When a catchword could not be found, the compiler selected a suitable poem from those already incorporated in the collection. Some of the repetitions inserted by N. to fill up his gaps come from *later* portions of the book. Besides, his hypo-

been abundantly used by those who advocate the theory, we shall always be able to prove an arrangement by catchwords in any collection of poems with a range of subjects as narrow as that in the *Theognidea*, and generally with far greater success than has attended the efforts of Nietzsche, Fritzsche, Müller, and others in the composition of their schemes.

To satisfy myself on this point I took up the first collection of short poems that suggested itself to my mind, and I found them to be admirably suited for the purpose. The poems of Asclepiades had been taken by their editor from their various positions in the Palatine Anthology; they amount to 180 lines, including 38 poems (all elegies, with a single exception); 25 of these contain 4 lines each, eight 6 lines, two 8 lines, two 2 lines, and one 12 lines. Nos. 1-24 deal with erotic themes, 25–27 are convivial, 28–38 epitaphs and inscriptions. Without once resorting to Nietzsche's device of combining different poems I succeeded, with only five gaps, in finding a series of catchwords quite as satisfactory as those provided by the chief advocates of the theory.

Seeing that in a chance collection of 38 poems we have a series of catchwords broken in only five places,[1] we should not be surprised if we found a chance collection of 370 poems connected by a series broken in fifty places alone. In the *Theognidea*, even if we accept all the catchwords admitted by Fritzsche, who allows greater freedom than his predecessor, the number of gaps is 112. We are therefore right in maintaining that this principle of arrangement was never applied to the Theognidean Sylloge.

thesis does not explain (1) the minute variants presented by the text of the repeated elegies—in one case the catchword itself had to be restored by N.; (2) the occurrence of repetitions *in groups* of several elegies not always themselves connected by catchwords.

[1] With a little more boldness in the use of synonyms the number of gaps may be reduced to one.

A slip made by Welcker shows what chance can do. He asserts (*Proleg.* cv) that not infrequently poems have been placed next to one another owing to similarity of wording alone. Among the proofs offered come 1223–4, 1225–6, 1227–8: these give good catchwords. He had forgotten that these three poems do not occur in any MS. of Theognis. The first comes from Stob. 20. 1, the second from another section of the same authority (Stob. 67. 4): the two were first inserted by Vinet; subsequently the last was introduced into the *Theognidea* by Grotius from Stob. 11. 1 (see p. 170).[1]

## ii. *Anthologies.*

Most students of Theognis hold the view that the first book (vv. 1–1220) of the collection which bears his name is an anthology culled from the genuine elegies of the Megarian poet, supplemented by additions from the work of other elegiac writers; some are even inclined to regard the book as a representative selection of Greek elegiac poetry to the close of the fifth century B.C. Various explanations of its origin have been proposed, and dates have been confidently attached to the successive phases of its development by writers who base their theories on arbitrary inferences resting upon a too strict interpretation of casual statements in ancient authors. A full discussion of these passages will be found in a later section of this Introduction (p. 84). Some have stoutly maintained that the two books in their present form cannot be older than the fifth century A.D.; others with equal assurance assign them to the beginning of the fourth century B.C.; and recently there has come forward in England an able critic who, as he himself puts it, 'makes

[1] For a fuller discussion see my article in the *J. H. S.* After it had been printed I discovered that Mr. Harrison had already applied a similar test to Latin and English collections of poetry, with most convincing results. See his *Studies*, pp. 170-210.

bold to maintain that Theognis wrote all or nearly all the poems which are extant under his name'.

The practice of collecting striking passages from favourite authors is probably as old as Literature itself, and we know that extracts from prose and poetry were compiled for public and private use in the time of Plato and Aeschines.[1]

(1) Theodor Bergk accordingly maintained that the First Book consists of genuine elegies by Theognis in a much-abridged and fragmentary form with a strong admixture of foreign matter[2]; (2) others have seen in it a textbook based upon Theognis and compiled for the instruction of the young in the schools of Greece; while (3) a third school of interpretation regards it as a collection of songs for use in convivial gatherings.

Without some account of Bergk's wild speculations it would be impossible to grasp the principles that underlie his dealings with the text or to account for the frequent appearances of the *breviator* as *deus ex machina* in the critical notes of the *Poetae Lyrici*.

He regards the *Theognidea* as a selection from early *Bergk's breviator.*

[1] Plato, *Laws* 811 A ὅλους ποιητὰς ἐκμανθάνοντας· οἱ δὲ ἐκ πάντων κεφάλαια ἐκλέξαντες καί τινας ὅλας ῥήσεις εἰς ταὐτὸ συναγαγόντες ἐκμανθάνειν φασὶ δεῖν εἰς μνήμην τιθεμένους, εἰ μέλλει τις ἀγαθὸς ἡμῖν καὶ σοφὸς ἐκ πολυπειρίας καὶ πολυμαθίας γενέσθαι. Xen. *Mem.* 1. 6. 14 τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι, καὶ ἄν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα. Aesch. *Ctes.* 135 διὰ τοῦτο γάρ, οἶμαι, ἡμᾶς παῖδας ὄντας τὰς τῶν ποιητῶν γνώμας ἐκμανθάνειν ἵν' ἄνδρες ὄντες αὐταῖς χρώμεθα. A papyrus of the third century B.C. contains fragments of an anthology: cf. *Flinders Petrie Papyri*, tab. iii. See Isocrates quoted *infra*, p. 89.

[2] Jevons, *Hist. Gk. Lit.*, p. 147, refers to the *Th.* as 'an anthology of the older elegiac writers . . . addressed to aristocratic readers'. The fatal objection to this view lies in the fact that in our collection one person stands out pre-eminently, οἷος πέπνυται, viz. the author of the Κύρνε poems. Had the collection come down to us without a name the writer of the Κύρνε elegies would certainly have been picked out as the one outstanding personality.

Greek elegy,[1] to which Theognis is the chief contributor. The whole collection is nothing but a mass of fragments; 'there is not a single complete elegy in the whole book.' In a list of those which he considers to have suffered least from mutilation he includes 237–52, 475–92, 699–718, 1135–50. The *epitomator* of Theognis aimed at eliminating all personal references and individual traits, keeping only general reflections and maxims in which the elegiac poetry of the Greeks so richly abounds.[2] Sometimes the beginning and end of an elegy were alone retained; for example, 119–28 are the first lines of a poem that terminated with 963–70. Another poem began with 11–14; 783–6 are the beginning of an elegy that ended with 787, 788; 697–718 are fragments of a longer elegy by an unknown author. He believes the collection to contain poems by various writers; it is impossible, he says, to piece together the bits that once formed complete poems; but with some hesitation he suggests the following restoration of 'an elegy by Solon': 373–82, a gap, 383–92, a gap, 315–18, 197–208, 731–42.

Bergk's chief reason for regarding our collection as nothing but a series of fragments is that he cannot believe the elegiac poetry of the Greeks to have been so 'trivial and meagre'; and he appeals to the long poems, 'themselves fragments', which have come down to us under the names of Tyrtaeus, Solon, and Xenophanes. It is true that the Greeks of the sixth century B.C. wrote long poems; it does not therefore follow that they never

[1] See his *Gr. Litt.-Gesch.* ii. p. 308, and *Rhein. Mus.* N. F. iii. 1845.

[2] Whatever else has disappeared from the poems of Theognis, personal allusions and reminiscences are still very frequent in the elegies addressed to Cyrnus. Bergk believes that changes were made in the text with the object of removing proper names; *e. g.* 193 *αὐτός τοι ταύτην*, cr. n. Ipse Theognis nomina duo propria posuisse videtur. Hartung proposed Αὐτοκλῆς Αὔγην, which he has inserted in his translation, although in his text he has not departed so far from the MSS. tradition.

wrote short ones. *Paradise Lost* does not cast suspicion upon Milton's *Sonnets*, or upon the still shorter *Hesperides* of his contemporary Herrick. A long poem is not required to express the needs of the moment, and most elegies in our Sylloge belong to the class of 'occasional poems'. Some are evidently little epistles like Solon's reply to Mimnermus (Sol. fr. 20 *P. L. G*); others were composed to describe the passing phases of current politics, and some may well be styled manifestoes or a call to arms. Their conciseness and brevity should arouse no suspicion. Short pithy sayings were much appreciated in that age, as may be seen from the aphorisms of the 'Seven Sages' and the gnomes of Phocylides and Demodocus. What can be more to the point and complete than Th. 351–4, 503–8, 509–10, and 979–82?

Lucas (*Studia Theognidea*) follows Bergk in assuming *Lucas.* that the collection contains many fragments; e. g. 77–8, 233–4, 299–300, 371–2, 539–40, 655–6, 819–20. He regards as more or less suspect all 'monelegies', i. e. 'versus qui spatio unius distichi sententiam continent ita ut primo obtutu speciem sententiae perfectae et absolutae praebeant.' Some of these are slightly adapted from longer poems; e. g. the couplets 541–2, 1103–4, which once formed part of the same elegy. Sometimes, he says, a distich was specially composed as a *résumé* of a complete elegy, e. g. 117–18, 179–80, 335–6. But we do not know enough about the nature of early Greek elegy to justify the exclusion of poems on the ground of their being short or 'incomplete'.

### iii. *The Theognidea not primarily a school textbook.*

References to Theognis in ancient literature make it probable that his poems were used as a textbook in the schools of Greece. In spite of the dogmatic assertions made by modern critics, not a single passage has yet been

adduced in which it is expressly stated that Theognis was read in the class-room (see ch. iv. *passim*). He was certainly regarded as an excellent teacher of practical morality and conduct; Isocrates includes him among the *ἄριστοι σύμβουλοι*; Dio Chrys. refers to him in company with Phocylides as *συμβουλεύων καὶ παραινῶν τοῖς πολλοῖς καὶ ἰδιώταις*; Cyril (see p. 99) declares with a sneer that the verses of these two poets are *ὁποῖά περ ἂν καὶ τίτθαι κορίοις καὶ μὴν καὶ παιδαγωγοὶ φαῖεν ἂν νουθετοῦντες τὰ μειράκια*; and the common saying *τουτὶ ᾔδειν πρὶν Θέογνιν γεγονέναι* (Plut. *phil. cum princ.* 777 c)[1] is possibly a reminiscence of school-days.

*Sitzler's theories.*

Some scholars have therefore concluded that the present condition of the *Theognidea* is a direct result of adaptation for teaching purposes.[2] In his exposition of this theory Sitzler declares that Hesiod and Theognis endured a similar fate; the poems of both were rearranged for the convenience of the schoolboy so as to provide a series of sections linked together by catchwords. The schoolmasters who first made the poems of Theognis a subject of instruction had access to all or most of his elegies. As books were scarce, they dictated lines to their pupils, and made them learn them; each teacher made his own selection from the complete poems, guided by his own idea of what was suitable, rejecting what he regarded as unfit, inserting parallels of language or thought, as well as contradictory passages from other authors, and adding verses that contained a criticism of the ideas expressed in the preceding elegy of Theognis.

*Foreign elements in Theognis.*

[1] Cf. also 'hoc profecto nemo ignoravit et priusquam Theognis, quod Lucilius ait, nasceretur' (Gell. N. A. I. 3. 19). Curiously enough Erasmus (*Adagia*) referred the allusion to Theognis 'Snow', the poet ridiculed by Aristophanes.

[2] E. g. H. Schneidewin, A. and M. Croiset; cf. 'Our MSS. of Theognis come from a collection made for educational purposes in the third cent. B. C., and show that state of interpolation which is characteristic of the schoolbook'. G. Murray, *Anc. Gk. Lit.*, p. 84.

Pupils and masters alike composed verses in imitation of the elegies in their textbook; some of these made their way into the text, and are still there. *Imitations in Theognis.*

When a poem was studied, other passages from Theognis bearing upon the same topic, expressing similar or conflicting views, were discussed and explained. For the sake of convenience these were first placed in the margin and afterwards admitted into the text. Sometimes one or more elegies intervene between two poems connected by language or thought; Sitzler explains this by the assumption that a poem originally written by the teacher in the margin had been afterwards inserted in the wrong place in the text. The first part of the book has suffered less from interpolation because the beginning of a school manual is less likely to be changed, and the further one gets in any book, the more material for repetition is at our disposal. The later sections of the 'Complete Poems' do not appear to have been so well suited for use in schools; consequently there is a greater proportion of interpolated matter as we draw near the end of the book. *Repetitions.*

Thus by degrees was produced 'a new Theognis, not everywhere the same', which was religiously copied, expanded, and handed down from generation to generation. In the meantime the original Theognis had disappeared and perished of neglect; for the school edition alone survived. Such was the popularity of the new textbook that the manuals compiled from the writings of other poets fell into disuse and were allowed to die; Hesiod is the sole survivor. Traces of such books may still be detected in the numerous ancient controversies regarding the authors of certain well-known lines. Theophrastus, according to Michael of Ephesus, in one passage of his philosophical treatises assigned a popular proverb to Theognis, while elsewhere he refers to Phocylides as its author (Th. 147). Sitzler's explanation is that the

gnome was included in two school handbooks based upon Theognis and Phocylides respectively. The philosopher was familiar with both, and when he used the quotation a second time, he had forgotten his previous mention of it, or else he would have added a discussion on the question of authorship.

*Sitzler's theories.* Arguing from the references to Theognis in ancient Greek writers, Sitzler has endeavoured to fix the date of the successive stages by which the *Theognidea* reached their present form. Beginning with Plato, *Meno*, 95 D,[1] he takes ὀλίγον μεταβάς to mean 'a little lower down', and finds the interval between Th. 36 and 435 too long to suit this description. Therefore, he maintains, the two passages discussed by Plato stood nearer to one another in his copy of our poet;[2] the difference in length is due to the presence of extraneous additions in our Sylloge; remove the interpolations, and the difficulty caused by the expression ὀλίγον μεταβάς promptly disappears. The quotations in Aristotle make it clear that much of our Theognis was unknown to the philosopher. The references in Xenophon are of no use for our present purpose; the extract attributed to him by Stobaeus (88. 14) is not genuine, but the words περὶ οὐδενὸς ἄλλου κ.τ.λ. prove that the writer had in mind a Theognis very different from the one we know. The remarks of Isocrates on Theognis are inapplicable to our Sylloge, especially his description of the poet as one of the ἄριστοι σύμβουλοι. By the beginning of the first century A.D. Theognis had not suffered much from interpolation; the additions were mostly ethical, and quite in keeping with the tone of the original. The first two centuries witnessed very little change besides the introduction of more *sententiae*. The edition which came into the hands of Plutarch did not

[1] The passages concerned are quoted in full *infra*, ch. iv.

[2] Counting the lines printed as genuine in Sitzler's text, we find that there are 182 between 36 and 435.

contain all the extracts from other poets that occur in the collection which we possess; for when he quotes poems which our MSS. assign to Theognis, he gives them under the name of their original authors [1]; our MSS. contain all the verses which he cites as the work of Theognis. The statements of Dio Chrysostom [2] prove that there were no erotic or sympotic poems in the Theognis known to his age. The third century witnessed sweeping and violent changes in the form of the book, including the admission of *carmina amatoria et convivalia et alia id genus*; for the edition used by Athenaeus contained *erotica* and *sympotica*, as is evident from the quotations which (see ch. iv) he makes. But he had never seen the *Musa Paedica*, otherwise he would have referred to it in support of his attack upon the morality of Theognis. With the exception of this and a few lines not given by our MSS., the Theognis of Athenaeus was practically the same as ours; the same applies to Stobaeus (beg. sixth century). The second book (*M. P.*) was subsequently added to the collection, and is first mentioned by Suidas in the 'eleventh century'.

*Evictions.* Sitzler therefore rejects as spurious all the elegies that fall into any one of the following classes: (1) verses assigned by the ancients to other authors, (2) repetitions or imitations, (3) verses different in sentiment from those which are probably genuine, (4) all that embody a criticism of the preceding elegy, (5) amatory and convivial poems, *aliaque ludicra*. The poems that have survived the scrutiny are by no means all allowed to remain: many evictions follow the application of a further test. Sitzler firmly believes that Theognis attached his seal, (the σφρηγίς) 'Κύρνε' (cf. p. 4), to every poem which he

[1] So do modern students of ancient poetry, in spite of the fact that the MSS. of the *Theognidea* claim the lines for the aristocrat of Megara. Plutarch was using other sources.

[2] Born about the middle of the first century A. D.

published; we should therefore expel all the elegies that do not bear the address to Cyrnus, unless we have good reason to suppose that they are fragments of elegies that once bore the required seal. To this class he assigns (1) all poems addressed to other persons, e.g. Polypaides (for, like Welcker, he does not consider this to be another name for Cyrnus), Onomacritus, Argyris, Academus, Clearistus, and others; (2) invocations of the gods, e.g. 1–18 (in spite of Aristotle's reference to 14), 731–42, 773–82; (3) poems that for any other reason cannot have been addressed to Cyrnus, e.g. 1209–10; 757–68, because they mention the Persian wars which Theognis cannot have lived to see; 407–8 'nam eiusmodi non est familiaritas quam aliis locis videmus Theognidem inter et Cyrnum intercedere'. Out of this 'baphometic fire-baptism' emerge 330 lines; of the 1389 verses (exclusive of repetitions) which make up the *Theognidea* these alone have attained to the honour of the large type with which Sitzler designates a genuine elegy; all the rest are spurious and meet the reader in one of two varieties of small type chosen to indicate the supposed origin of the interpolation.

*Criticism of Sitzler.*

If Sitzler's interpretation of the statements made by ancient authors regarding Theognis is shown to be impossible, and if he can fairly be accused of having put too narrow a construction upon the words of Theognis himself with regard to his own methods of composition, then the theory of which I have just given an outline loses every vestige of support (see ch. iv).

Sitzler was not the first to deal with the *Theognidea* in this fashion. As early as 1826, Welcker, the father of Theognidean criticism, rearranged the order of the poems, printing the 'genuine' elegies in two sections according to subject-matter, (1) Gnomes to Cyrnus, (2) Gnomes to Polypaides. He added in the following divisions poems classed as 'a Theognide aliena': *Sympotica*,

*Epigrammata, Parodiae, Adespota, Musa Paedica*, and of course poems known to have been composed by Tyrtaeus, Mimnermus, and Solon. See an exhaustive discussion by Harrison (*Studies*, ch. iii).

In stating his theory Sitzler lays great weight on the differences which our MSS. exhibit in the length of the Theognidean collection. But a brief examination of the contents and order of our MSS. is enough to prove beyond all doubt that we have before us a number of more or less varying texts which can only be accounted for on the assumption that they are all derived from one prototype differing little from our earliest and most complete MS. A. According to Sitzler's reasoning our MSS. represent different stages in the later history of the school text; we should therefore expect to find traces of the process of recasting, omitting, and adding, by which, we are told, the book reached its present form. With one trifling exception A contains all that is given in the other MSS., and these differ from one another only in the occasional omission of some lines that are found in A, especially repetitions; the order of the poems is the same in all. The mere omission of a great number of poems is irrelevant, as it cannot even be shown that lines of a certain tendency were cast out; and there is no trace of the further addition of parallels and the insertion of imitations composed in the school-room. There is but one analogy that would support Sitzler's hypothesis, and this our MSS. do not supply; for it would be idle to argue that they descend from various school-books based upon Theognis (the 'novus Theognis, non ubique idem' of Sitzler) produced independently of one another. Selections made by different masters and treated according to the method assumed by Sitzler would not be very like one another in arrangement and contents. No two teachers would agree in giving in the same place extracts of the same length from the same poems of Theognis, arranged in

the same order, with the same criticisms; nor would they always agree in choosing the same parallels from Mimnermus or Solon and inserting them in the same place; and they would have passed well beyond the border-line of the miraculous if they agreed in giving the same repetitions with the same textual variations, of a trivial nature,[1] in the same place and in producing exactly the same imitations of the same elegies and letting them creep into the same place in the text. As this, and this alone, would afford the required analogy, it must be admitted that there is nothing in the relations of the surviving MSS. to one another to favour the theory which has received such wide support.

Again, the contents of the book make it quite unfit for school use. Many of the elegies it contains are fragmentary, disconnected, and, where they stand, almost unintelligible; the subject they deal with is often trivial and of no general interest; it is hard to see what possible use could be found for poems like 371–2, 407–8, 419–20, 539–40, 579–80, 595–8, 599–602. The moral tone of the poems is often low;[2] it is not likely that exhortations to a life of luxury, idleness, and dissipation, would retain their popularity with many generations of school teachers.[3] It

[1] Cp. 115–16, 643–4; 41, 1082 a.

[2] For a different view cf. 'The extant lines of Theognis are often supposed to represent a school edition of the poet's works, containing the more improving portions.' Freeman, *Schools of Hellas*. 'The hand of the schoolmaster seems to have been at work in the case of another poet much used in education, Theognis. Such parts of his poetry as are obviously unedifying are relegated to a sort of appendix at the end of the book, and in many MSS. are omitted altogether.' G. Murray, *Rise of the Greek Epic*, p. 133.

[3] Cf. Th. 503–8, 983–8, 993–6, 1007–12, 1039–40, 1063–8, 1129–32. Even if it could be shown that the poems are connected by means of catchwords, this would give no support to the school-book theory, as Sitzler himself extends the catchwords to the *Musa Paedica* (Bk. ii), which he does not believe to have been used in schools. With regard to the repetitions his theory fails to account for (1) the

is curious that, while Sitzler denies to the *Theognidea* in their final form the moral excellences claimed for Theognis by Isocrates and others, he can still believe that they were good enough to improve the mind of the young for several centuries after the introduction of Christianity.

### iv. *A Song Book.*

The view has been advanced that our book is a collection of drinking-songs specially designed for use at convivial gatherings, and attempts have been made to account for all its peculiarities by means of this hypothesis.[1] There is no doubt that elegies of the most varied character were sung at banquets, and there is a reference to this practice in more than one passage of the *Theognidea.* In v. 239 we are told that Cyrnus will be on the lips of all men, and present at all feasts and banquets: young men will sing his renown to the accompaniment of shrill-toned pipes. In v. 939 a guest offers an excuse for his inability to sing. From v. 943 we learn that the singer stood to the right of his accompanist. Athenaeus (p. 694) tells us that hortatory poems were most suitable for symposia, and an enumeration of the poetical qualities recommended in the *Convivial Problems* of Plutarch as most likely to produce the best impression upon the frequenters of convivial gatherings would furnish an excellent description of the didactic poems of Theognis.

There are in the *Attic Scolia* (e. g. 8, 21, 22, 23, 26, 30, in *P. L. G.*) γνῶμαι very similar to those of Theognis. The

minute variants in their text, and (2) the occurrence in masses, towards the end of the book, of repeated poems that frequently have no connexion with their neighbours.

[1] Reitzenstein, *Ep. u. Sk.* ch. ii, regards the *Theognidea* as a convivial hymn-book compiled from the works of many poets; in its character of *Commersbuch* he finds an argument in support of a fifth-century date. Wendorff's dissertation is entitled *ex usu convivali Theognideam syllogen fluxisse demonstratur.* Wilamowitz also holds the *Theognidea* to be a *Trinkliederbuch.* Cf. Baumgarten, *Hell. Kultur*, p. 208.

word ἑταῖρος which occurs so frequently in our book was specially used in the sense of 'drinking-companion' (cf. v. 115).[1] Clubs of ἀγαθοί met to sing the praises of their own party and to commemorate their heroes of the past; remains of such songs have survived in the Leipsydrium Scolion (*Ath. Polit.* 19) and in an elegiac couplet sung in honour of Cedon (*Ath. Polit.* 20).

Some poems in the *Theognidea* appear to have been specially composed for use in social clubs, e. g. 579–80, sung by a woman, with the man's reply, 581–2; 1155–6 is evidently an answer to 1153–4, if not by the same author, certainly by an imitator: advocates of the *Commersbuch* theory have extended this explanation to those pairs of elegies of which the second contradicts or criticizes the sentiment expressed in the first, e. g. 1003–6 and 1007–12; cf. also 885–6. 887–8. 889–90; but these may also be accounted for by the practice of writing parallel or contrasted passages side by side in a commonplace book. We might even admit that every single elegy in the collection with which we are now dealing was intended by its author to be sung or recited in meetings of boon-companions; it would not therefore follow that the collection as a whole was meant to be a hymnbook for *habitués* of such gatherings.

Before we can make good this assumption we must show that the setting of the book is peculiarly appropriate to the purpose claimed for it, and that the poems are put together in a convenient way, for instance, either (1) dictionary-wise according to subjects alphabetically arranged, so that an elegy on any given theme could be immediately picked out from a group under that heading; or (2) in the form of a continuous programme giving the order in which the poems are allotted to each singer in succes-

[1] Pind. *Ol.* 9. 6 κωμάζοντι φίλοις Ἐφαρμόστῳ σὺν ἑταίροις. Plat. *Rep.* 568 E αὐτός τε καὶ οἱ συμπόται τε καὶ ἑταῖροι καὶ ἑταῖραι: cf. the use of ὦ ἑταῖρε in *Attic Scol.* 23.

sion. But there is in our book no grouping according to subjects, and no general principle of arrangement has yet been discovered. Geyso (*Studia*), it is true, maintains that what he regards to be the second division of the poems, viz. 757–1230, is drawn up on a definite principle,[1] and he has attempted to show how each poem naturally calls forth the next. But his programme will not bear examination; he is often forced to connect poems by means of fanciful resemblances or contrasts[2]; a monotonous succession of elegies on similar subjects is succeeded by a series of rapidly changing topics with no connecting link, and, in spite of transpositions in the order, there are still many gaps in the scheme.[3] Here, as with the catchwords, the links fail where they are most required. *Geyso.*

Geyso lays great stress on the hymns addressed to the gods with which the alleged sympotic collection opens. But 769–72 can hardly be regarded as an *invocation* of the Muses; and 757 sqq., 773 sqq., are poems composed for a special occasion, and ill adapted for constant use in convivial meetings. We get invocations of a far more suitable character at the beginning of our book (1–18), and these occur in a section for which Geyso does not claim a place at symposia. In spite of the praise lavished upon his dissertation in the preface to Bergk's *Anthologia* (ed. Crusius) it cannot be said that his main conclusions are likely to receive much support.

[1] 'Collector igitur haec carmina ex genuino ordine eripuit eaque in speciem certaminis convivalis collegit et suum in usum ordinavit.' *Studia*, p. 64.

[2] e. g. 'ad versus 787 sq. respondet alter symposiasta qui patriae laudi opponit virtutis et sapientiae laudem'. 895–902 '*γνώμης* et *συγγνώμης* virtus laudatur, ad quos alius vv. 903–30 adiungit aliam virtutem *φειδωλίαν* laudans'.

[3] e. g. after 820 and 1190.

### v. *Eicienda.*

Many attempts have been made to sift the foreign from the genuine element in the *Theognidea* and restore the interpolated poems to their original owners. Their failure is due to the unsatisfactory nature of the criteria adopted; there can be no finality in conclusions based upon (1) resemblances in language, tone, sentiment, and general situation; (2) references to places and persons alleged to be inconsistent with what we already know about the life and fortunes of Theognis; (3) contrasts to what are assumed to be his characteristic modes of thought and feeling. For instance, Wendorff (pp. 2 sqq.) holds that 373–80 cannot have been composed by the author of 1179–80, as in the latter elegy Theognis advises Cyrnus to revere the gods, while the other contains a savage indictment of King Zeus himself; nor will he admit that the same man could have written the following pairs: 567–70 (or 1119–22) and 527–8 (or 1351–2); 465–6 (or 629–30) and 1063–8; 1153–4 and 1155–6 (or 559–60); and several others.

*Hartung.* The following is the black list drawn up by Hartung, who has actually printed the 'restored' elegies among the collected fragments of their alleged rightful owners. Solon, on the ground of similarity in thought and diction, receives Th. 197–208, 605–6, 693–4, 847–50, 933–4, 945–54, 1155–6; Mimnermus is credited with 1007–24, 1069–70; Callinus gets 235–6 (for no apparent reason), 603–4 because Athenaeus is supposed to allude to this couplet when he says that the elegies of Callinus contain a reference to the fatal effect of luxury on the citizens of Magnesia[1]; 257–66, 861–4, 1209–16, are assigned to

[1] 12. 525 c ἀπώλοντο δὲ καὶ Μάγνητες οἱ πρὸς τῷ Μαιάνδρῳ διὰ τὸ πλέον ἀνεθῆναι, ὥς φησι Καλλῖνος ἐν τοῖς ἐλεγείοις. But the woes of the Magnesians had become proverbial, and there is no reason whatever for holding, as many critics do, that the lines in question

Cleobulus, Cleobulina, or Eumetis, because they are known to have composed riddles in elegiac metre. To the Spartan sage Chilon he confidently attributes 879–84, which can only have been composed by a Laconian, and 1087–90, because the author invokes the Spartan deities Castor and Polydeuces.

*Reitzenstein.* Reitzenstein is more cautious, and offers the following suggestions: 579–80, 861–4, and 257–60 were composed by a woman; to these he would also add 1043–4, where the corrupt MS. reading ἀστυφέλης stands for the name of a woman: further, 879–84, 997–1002, 1087–90 by a Laconian, 891–4 by a Euboean, 1209–10 by an Αἴθων living in Thebes, 1211–16 by an exile from a city in the Lethaeus region. He refers to the above as 'the undoubtedly un-Theognidean pieces'.[1] The critical notes of Bergk's *Lyric Poets* contain a number of similar ejections including the ascription of 533–4 to Archilochus.[2] In most of the above cases the difficulty disappears if we bear in mind the fact that elegies frequently reflected the passing moods of the moment, and that we are altogether ignorant of the situation which called them into being; it is quite possible that the poet wrote for friends or imaginary characters of his own invention. The references in some of the rejected poems are too obscure to warrant any definite conclusions regarding their authors[3]; and we should not forget that these early poets frequently imitated and appropriated the thoughts, expressions, and

must have been written by an inhabitant of Asia Minor. See Appendix on 1103–4.

[1] He believes the collection to contain 'eine ganze Reihe für uns namenloser Dichter'. See his book *Epigramm und Skolion.*

[2] Mahaffy confidently assigns 757–68 to Bias. 'I am persuaded that in Theognis, vv. 757–68, we have an actual fragment of Bias preserved, describing the blessings of the proposed Ionian settlement in Sardinia.' *Gk. Class. Lit., Poets*, p. 178, n. 1.

[3] 1209–16 are perhaps not to be literally interpreted. See notes.

even the general framework of the elegies written by their predecessors or contemporaries. For a discussion of the poems by Tyrtaeus, &c., see *infra*, pp. 44 sqq.

Euenus. Theognis v. 472 is quoted three times by Aristotle. In two passages he refers the line to Euenus, in the third he introduces his quotation with the impersonal ὀρθῶς εἴρηται.[1] Harpocration (probably second century A.D.), quoting Eratosthenes (born 275 B.C.), informs us that there were two elegiac poets called Euenus, and that both were natives of Paros; he further tells us that the younger of the two alone attained to celebrity (γνωρίζεσθαι). Syncellus (800 A.D.)[2] had evidently the latter in mind when he said that about Ol. 80 Εὔηνος ἐλεγείας ποιητὴς ἐγνωρίζετο.

We know from the writings of Plato that Euenus of Paros was a contemporary of Socrates and well known as a poet and sophist. We meet him in the *Apology*[3] as a teacher of 'human and political virtue' acting as tutor to the sons of Callias. In the *Phaedrus* he is referred to as ὁ κάλλιστος Πάριος Εὔηνος in company with such distinguished men as Tisias and Gorgias: he is cited as the inventor of certain innovations in rhetoric, and the allusion concludes with a passing reference to his poetry and his distinction as a σοφός. He is also described as θαυμαστός by Hermias in a note on the *Phaedrus*. His fame as a poet may be gathered from a passage in the *Phaedo*; Cebes, in the course of a conversation with Socrates, told him that Euenus wished to know what had induced him to write poetry in prison; to this Socrates replied that it was not from any intention of competing with Euenus, for that, says Plato, 'would be no easy matter.'

[1] *Eth. Eud.* 2. 7, *Metaph.* 4. 5. *Rhet.* 1. 11; πρᾶγμ' Arist.; χρῆμ' MSS. Th.

[2] 1. 484. ἐγνωρίζετο, as Bergk suggests, points to the younger Euenus; in that case Ol. 80 seems too early, and is perhaps due to an error. Suidas calls the historian Philistus a pupil of 'Euenus, the elegiac poet'.

[3] *Apol.* 20 A, *Phaedrus* 267 A, *Phaedo* 60 D.

The name Euenus is found four times in Aristotle. Two of the passages have already been given; the third comes from the *Nicomachean Ethics* (7. 11), where two hexameters are quoted to illustrate a remark on 'habit being second nature'; the fourth quotation is a pentameter in the treatise *On Virtues and Vices* (p. 1251 a). Aristotle, then, writing on philosophical questions, refers several times to a poet bearing the name of a famous man mentioned by a brother philosopher as having earned distinction at Athens in philosophy as well as in poetry. The lines quoted contain more philosophy than poetry, and their abstract character almost betrays the sophist masquerading as poet. There can be no doubt that the Euenus of Aristotle was the great sophist of Paros. In spite of the evidence, Bergk rejects his claims; and, merely because he does not think that the philosopher would quote the authority of so recent a poet, he assigns all the quotations of Aristotle to his namesake, an obscure individual of whom nothing was known to a man of the widest encyclopaedic learning, Eratosthenes, librarian of Alexandria, probably the greatest scholar of his age, born less than fifty years after the death of Aristotle.

Bergk's *P. L. G.* contains ten fragments under the name of Euenus.[1] Nos. 1–5 he ascribes to the younger poet; the elder receives Nos. 6–9, and, after some hesitation, 10. Nos. 7, 8, 9 occur in the quotations by Aristotle already mentioned. The remaining two (6, 10) come from Plutarch, who quotes one line under the name of Euenus in his *Essay on the Love of Offspring* (ch. 3), and again cites Euenus as an authority on a question of natural science (Qu. Pl. 10. 3). It is hard to see why the earlier poet should be credited with the former of these two quotations, especially as Hermias definitely assigns the line to the better known Euenus (*θαυμαστός*). Summarily disposing of No. 6, Bergk finally decides to throw in

[1] Besides ten ascribed to later poets of that name.

No. 10, on the ground that Plutarch never quotes the younger poet. Theognis 467–96, 667–82, 1345–50, are also sent to swell the collected remains of Euenus Maior.

Hartung (*Gr. Eleg.*, vol. 1) is still more generous towards him, and shows greater consistency in fathering upon the same writer all the poetical fragments of an ethical and erotic nature ascribed to 'Euenus'; these include all the pieces printed as 1–9 by Bergk, except the two hexameters quoted by Aristotle (fr. 9, *Nic. Eth.* 7. 11), which Hartung allows the sophist to retain. It is certainly impossible to detect any difference of tone between 1–5 and 6–9. To these Hartung adds the two elegies from Theognis, Book I, and nearly the whole of Book II (*Musa Paedica*).

The mere fact that Th. 472 was read among the poems of Euenus the sophist does not in itself entitle him to the whole elegy in which it occurs.[1] But several other considerations point in the same direction, and it is highly probable that he composed the three poems assigned by Bergk to his older fellow-countryman and namesake (467–96, 667–82, 1345–50). The three are addressed to Simonides; the first contains a line assigned by Aristotle to Euenus (472). In the second there is a reference to the 'Melian Sea' (672); assume the line to have been written by a Parian, and all difficulties raised by this perplexing expression at once vanish (see notes ad loc.). The tone of 1345–50 fits in excellently with what we know about Euenus; Artemidorus (*On.* 1. 4) refers to erotic writings by him,[2] and Epictetus probably had

[1] For single lines or phrases used by different authors cf. the saying of Aristodamus, χρήματ' ἀνήρ in Alcaeus (fr. 50), and Pindar (*Is.* 2. 11); also Th. 17, Eur. *Bacch.* 881, Plat. *Lysis* 216 c.

[2] There is an erotic couplet ascribed to Euenus in the *Musa Paedica Stratonis*, A. Pal. 12. 172. That the sophist is meant may be gathered from a reference to his erotic poems in Auson. *Cent. Nupt.*, where we read that Menander called Euenus *sapiens*. For other poets of the same name see *P. L. G.*

these in mind when he rebuked a friend for abandoning Chrysippus and Zeno in favour of Aristides and Euenus (Epict. 4. 9. 6). We have, therefore, good grounds for holding that the *Theognidea* comprise poems by at least one elegist who lived long after Theognis.

### vi. *Metrical Tests.*

*Hartel.* Metrical considerations have led Hartel (*Analecta*, 1879) to reject or suspect of corruption many lines in the Theognidean collection. He condemns the hiatus in *ὦ ἄνα* (1), *Φοῖβε ἄναξ* (5. 773), and *αἴτε ἄνακτα* (987), on the ground that Theognis does not admit hiatus before *ἄναξ* and *ἀνάσσω*. But *ἄναξ* is not elsewhere found in the *Theognidea*; *ἀνάσσω* occurs but twice,[1] and the two instances of its use have no bearing on the question. The Homeric parallels sufficiently justify the lines rejected by Hartel.[2] He also objects to the lengthening of a short syllable as in Th. 2 *λήσομαι ἀρχόμενος οὐδ' ἀποπαυόμενος*, and regards as corrupt every line in which a similar instance occurs.[3] There is no reason to suppose that the elegiac poets, whose language so constantly reflects the words and phrases of the Homeric poems, could not also have occasionally admitted their metrical licences, and Hartel is willing to allow this in certain cases of hiatus before a lost digamma. In each of the four lines which he has condemned the lengthening occurs before the caesura, and in three out of the four the short syllable is preceded by two other short syllables.[4] Hartel regards the lengthening in the two pentameters as the result of an attempt to give the colour of antiquity by imitating the language of the

[1] -εσσιν / -οισιν } *ἀνάσσει(ς)* 373, 803; cf. *Od.* 20. 112 *ἀνθρώποισιν ἀνάσσεις*.

[2] *Ζεῦ ἄνα*, *Od.* 17. 354; *ὦ ἄνα*, *H. Apoll.* 179; *Φοῖβε ἄναξ*, *ib.* 257; *οἱ δὲ ἄνακτα ib.* 372; *χαῖρε ἄναξ*, *H.* 15. 9, and elsewhere in the *Hymns*.

[3] viz. 329, 461, 1232; 440 is certainly corrupt.

[4] Cf. *H. Ap.* 209 *ὅππως μνωόμενος ἔκιες 'Αζαντίδα κούρην*; *H. Herm.* 23, *H. Aphr.* 157, 199, *H. Ap.* 491.

*Hymns.* He brings a similar charge against σεῖο (1), of which not a single instance occurs in the elegiac poets. But its presence should excite no surprise in an invocation that is almost entirely composed of phrases taken from the *Hymns*.

In discussing the other cases of hiatus in Theognis, Hartel declares that very few of the verses in which they occur are free from suspicion; if so, it is strange that textual corruption should have followed such definite conditions in its treatment of hiatus. Out of twelve[1] instances in arsis, in nine the hiatus occurs at the caesura, and in four of these nine there is a pause in the sense as well; one of the others comes before a proper name beginning with two short syllables (Ἀταλάντῃ). The same applies to the fourteen cases of hiatus in thesis; eight occur at the caesura (three in ordinary, five in bucolic caesura); in six of these there is also a pause in the sense: four of the others are Homeric, one comes after a vocative and a pause, and another after an imperative (πείθεο).[2]

*Lucas.* I have carefully considered the detailed metrical analyses published by Lucas in his *Studia Theognidea.* In spite of the arguments invoked therein, the *Theognidea* appear

[1] In arsis 253, 315 (Solon), 478, 535, 621, 778, 957, 960, 1066, 1283, 1291, 1341. In thesis 157, 232 (Solon), 236, 318 (Solon), 333, 649, 831, 992, 993, 1085, 1141, 1195, 1287, 1351. For 236 see next note. The MSS. readings of 288 are certainly corrupt. In 1141 ἔφθιται should be read, and there is probably something wrong in 1287. For 232, 318, 992, and the readings of the best MSS., see cr. n. ad loc., and cf. Phocyl. 15. 1 ἄλλοτε ἄλλοι, *Od.* 4. 236 ἄλλοτε ἄλλῳ. Ten of the twelve cases in arsis avoid the recurrence of three short syllables.

[2] Cases of hiatus due to the loss of a digamma or other initial sounds are almost entirely confined to reminiscences of Homer, e.g. εὖ ἔρδειν 105, 368, 573, 955, 1263, 1266, 1317. καί οἱ (*su-) 405; cf. also 178, 391, 519, 1256, 1376. οἶδα 159, 375; cf. *Il.* 7. 237, *Od.* 14. 365. τι εἰπεῖν 177; cf. *Il.* 4. 22. χρημοσύνῃ εἴκων 389; cf. *Il.* 10. 122. οὐδέ με οἶνος 413; cf. *Il.* 3. 269. σχέτλια ἔργα 733; cf. *Od.* 22. 413. τῇδε ἅδοι 52; cf. *Od.* 2. 114. Κύρνε, ἀλωσομένῃ 236; cf. *Od.* 5. 312. δῶρα ἰοστεφάνων 250.

to be in line with the elegies of the fifth and the preceding centuries, and there is nothing in his statistics to prove that the lines do not belong to the age for which tradition has claimed them.

The metrical investigations of J. Sitzler published in his *Studien zum Elegiker Theognis* have also led their author to the eviction of many lines attributed to our poet. He starts with the statement that there is a sharp contrast between the early elegiac poets (i. e. down to 500 B. C.) and those of the 'Attic' period : as Theognis is to be reckoned among the former, it follows that we must regard as spurious or corrupt all the lines that are not in metrical agreement with poems of the early period : on these grounds he condemns a number of Theognidean verses. For instance, dealing with correption before the combination *mute + liquid* in the interior of a word, he quotes Hartel on the usage of Homer, viz. that lengthening is the rule ; exceptions are rare, and perhaps to some extent occur in later accretions to the text, and for the most part in compound words. Here the early elegists (excluding Theognis) agree with Homer. They offer but three instances of this correption in the hexameter.[1] *Sitzler.*

From the 'Attic' period we get thirty instances, including three compounds, eight proper names, and five augmented or reduplicated forms ; in the Alexandrian elegiac poets (i.e. those in Hartung's *Elegiker*, Callimachus ed. Meineke, and Theocritus ed. Fritzsche) we find sixty-nine instances, of which four are compounds, twenty-seven are proper names, and eleven augmented or reduplicated forms. Theognis supplies us with seventeen cases ; of these Sitzler is willing to accept ten as metrically

[1] *φιλοχρηματία* in Tyrt. 3. 1. Ἀφροδίτη, Mimn. 1. 1, and Anacr. 94. 3. There is a fourth case in Erinna 4. 3 ἔγραψεν ; this he dismisses, as he regards the poem in which it occurs to be the product of a later age. It should not be forgotten that Homer presents such cases as *φαρέτρη Il.* 8. 323, *ἐνέκρυψε Od.* 5. 488, *ἐκλίθη Od.* 19. 470.

unobjectionable (i. e. five compounds, three augmented or reduplicated, and ἀλλότριος owing to the Homeric precedent); the remainder he relegates to a later date.[1] Other lines he rejects on metrical grounds of a similar nature; in the first half of the pentameter, for example, the early poets offer but two instances of correption within a word, the Attic period seven, Alexandrian thirteen; Theognis presents six, all of which except one are regarded by Sitzler as 'suspicious' (verdächtig), though he admits that three may possibly be allowed to remain. It will be seen that the dividing line throughout is drawn between the 'early' period (before 500 B. C.) and the others, and the Theognidean verses are rejected because they violate the alleged metrical practice of that early period. But there is not sufficient material on which to base our conclusions regarding its metrical laws; the *Theognidea* include more than two-thirds of the elegiac poetry assigned to the early period; they also come at the end of it, and it might well be argued that their metrical rules represent the transition to the next age. We have quite as good a right to begin the 'Attic' period with Solon as with Simonides, and Sitzler himself does this when it suits his purpose. Further, we must not expect all poets of the same period to observe rigidly the same exact limits in the use or extension of a metrical convenience already sanctioned to some extent by their predecessors and contemporaries; nor shall we always find even the same poet imposing upon himself

[1] The ten instances are 417, 1105, 927, 931, 1181 compounds; 55, 921, 1229 aug. or redupl., and ἀλλότριος in 267, 1149. Eight of these ten lines, with the elegies in which they occur, are rejected as spurious for other reasons. 'Nach Ausschluss dieser bleiben 7 Fälle übrig, vv. 303, 351, 471, 479, 501, 559, 1143, die von der Übung der ältern Zeit abweichen und ganz an spätere Zeit erinnern.' The last words are an excellent description of 351, as the form in question (ὀκνεῖς) is a conjecture made by Hartung and Meineke for the MSS. μένεις. In 471, 559, scan ἀγρυπνέοντα, ἀφνεόν.

the same strictness in the observance of conventions that so readily admit of expansion.[1]

Sitzler finds further justification for his methods of ruthless surgery in the metrical use of *καλός*, *ἀνίη* and *ἀνιηρός*, *τίνειν*, *πίνειν*, *ἶσος*.

**καλός.** He cites two instances of *κᾰλός* from Hesiod, and then dismisses them as due to the poet's native dialect.[2] Mimnermus 1. 6 has *γῆρας ὅ τ' αἰσχρὸν ὁμῶς καὶ καλὸν ἄνδρα τιθεῖ*, which Sitzler emends by substituting *τάλαν'*. Erinna 6. 3 has *κᾰλὰ σάμαθ' ὁρῶντι*, Solon 13. 21 *δηώσας καλὰ ἔργα*. In the 'Attic' elegists ᾰ is more frequent than ᾱ; cf. Simon. 95. 1, Ion 1. 15; ᾱ is rare in the Alexandrian period. Sitzler therefore regards the following verses as 'certainly suspicious': Th. 282, 652, 696, 960, 994, 1259, 1280. He finds another explanation for ᾰ in Th. 17: the hexameter *ὅττι καλόν, φίλον ἐστί, τὸ δ' οὐ καλὸν οὐ φίλον ἐστίν* was taken from an epic which dealt with the marriage of Cadmus and Harmonia, and its author, like Hesiod, used ᾰ as well as ᾱ.

**ἀνίη, ἀνιηρός.** *ἀνίη* always with ῑ in the epic poets. [It occurs only once in Hesiod, viz. *Th.* 611.][3] The word is not found in elegy until the Alexandrian period; Sitzler quotes five instances with ῑ from hexameters in the works of four poets of that age, and one with ῐ from a pentameter by another. From this he infers that the Alexandrian elegists used ῑ in the hexameter and ῐ in the pentameter; and he extends this usage to the early and Attic elegists, an inference of which he finds confirmation in Th. 1337, 76, 344, 872. This will serve as a good

[1] Compare, e. g., the licence of Leonidas with the strictness of Callimachus.

[2] Paley and others reject *W. D.* 63 as an interpolation. 'The short *α* in *καλόν* is fatal to the genuineness of the verse; in the early epic it is invariably *κᾱλός*. We have indeed in *Theogony* 585 *αὐτὰρ ἐπειδὴ τεῦξε καλὸν κακὸν ἀντ' ἀγαθοῖο*, but there Hermann reads *αὐτὰρ ἐπεὶ τεῦξεν*.' Paley, l. c.

[3] Pindar has *ἀνίη*, Sappho *ἀνίαισι* (1. 3).

instance of the recklessness with which he argues from insufficient data. Had it not been for the solitary instance of ĭ in an Alexandrian pentameter we might have found three Theognidean elegies rejected as late or even post-Alexandrian.[1]

**ἀνιηρός** always with ī in epic. In early elegy ĭ in Archil. 10, ī in Solon 13. 15. 'Both lines are hexameters, so that we at once get the rule: the elegiac poets use ι anceps.' Had the case from Archilochus happened to be in a pentameter we should have had the same inference as for *ἀνίη*; had fate preserved two instances of ī alone from the early period, to judge from his treatment of similar cases, Sitzler would have branded as 'suspicious' the two examples of ĭ supplied by Theognis (276, 472).

**τίνειν.** ī in epic. Pindar, *Pyth.* 2. 24, has ĭ: ĭ in Solon 13. 31. No other case occurs in the early period: the word is not found in elegy of the Attic age; ĭ and ī in later elegy. Having got rid of the example of ĭ from Solon[2], Sitzler extracts from the remaining data the extraordinary conclusion that 'as a poet of the first period, and not a native of Attica (*Nicht-Attiker*), Theognis in all probability always used *τίνειν* with ī . . . Th. 740 is therefore suspicious' (*ἀντιτίνειν*, which he regards as an 'Attic compound'; cf. Eur. *Med.* 261).

**πίομαι.** Athenaeus, p. 446 e, makes the statement: *πίομαι δὲ ἄνευ τοῦ υ λεκτέον, ἐκτείνουσι δὲ τὸ ι*, and he quotes cases of ī from Homer and Aristophanes; he then continues: *ἐνίοτε δὲ καὶ συστέλλουσι τὸ ι*, with two instances from Plato Comicus. Sitzler adds examples of ī from

[1] **κάκιον** always with ĭ in Homer and epic, ī in the Attic poets; Theognis (811, 1175) has ī in two elegies that are undoubtedly genuine; ĭ in 21, 1111. Had we not possessed such unimpeachable evidence for the authenticity of 811–14 and 1171–6, Sitzler's method would probably have led to their rejection.

[2] 'Solon folgt hier dem attischen Dialekt ganz in derselben Weise, wie oben bei *καλός*.'

Sophocles and Pindar (*Ol.* 6. 86) and of ῐ from Theocritus 7. 69. Although he can only bring one instance (Th. 962) of ῑ from the earlier or the Attic elegists, he feels compelled to assume that in early elegy the form with ῑ alone was used. The shorter form, he tells us, first established itself in the Attic age.[1] Therefore Th. 1129 (*ἐμπίομαι*) must belong to that age, or even a still later period. He closes the list with *ῖσος—ἴσος*. ῑ always in Homer and Hesiod (except *W. D.* 752, which he rejects in company with the editors). Solon 24. 1 and Asius 1 have ῑ; in Attic ῑ and ῐ (the latter in Eurip. *Epigr.* 1. 2, Demosth. *Epigr.* 1. 1). He therefore rejects Th. 678. Pindar always uses ῐ except in compounds, Sappho has ῐ in 2. 1.

### vii. *Linguistic Tests.*

Other conclusions published by Sitzler in the same pamphlet are equally unconvincing; among these must be included his condemnation of the poems addressed to Polypaides[2] and his objection to certain linguistic features which they present. The following are the 'numerous anomalies' (manches Auffällige) which he adduces in proof of a later origin.

Th. 23: *ὀνομαστός*, though used by Homer and Hesiod, is not found in the sense of 'famous' until Pindar (*Pyth.* 1. 38); cf. also *Herc. Fur.* 509, Herodotus, and the prose-writers. The first elegist to use the word was Posidippus (*A. Pal.* 12. 45. 3). The Theognidean lines are accordingly rejected because this use of the word is 'late' and 'predominantly Attic'. A similar objection is raised against

[1] Ion 2. 10 has *πίεται* at the end of a pentameter.

[2] It were idle to reject the lines containing the address Πολυπαΐδη on the ground that the name is not included in the *σφρηγίς*. The collocation Κύρνε Πολ. or Πολ. Κ. is, unlike Ζεῦ Κρονίδη, metrically impossible. Πολυπαΐδη in the latter part of an elegy frequently corresponds to Κύρνε at its beginning; cf. Ζεῦ 373 = Κρονίδη 377, and similar cases in Homer.

the expression οὐδὲν θαυμαστόν (25) which Sitzler declares to be 'exclusively Attic'; cf. *Philoct.* 191. The word θαυμαστός first occurs in *H. Demet.* 10, then frequently in Pindar. It does not occur in pre-Alexandrian elegy. Why should this and ὀνομαστός not have been used by Theognis? His language has many points in common with Pindar, and in his *sermones repentes per humum* we should also expect to find expressions picked up from the conversational language of the day.

Th. 62: χρεία is not found in epic: it first occurs in Pindar, *Nem.* 8. 42, in the sense 'use' (χρεῖαι δὲ παντοῖαι φίλων ἀνδρῶν). In our passage it means 'need', 'thing that one requires.' But this meaning is first found in Attic tragedy and comedy (cf. *Philoct.* 237), and so the line from Theognis is condemned because 'the earlier elegists, when they used the word, employed the epic form'; but no such instance of its use has come down to us, and Sitzler admits that Critias 1. 8 affords an exact parallel to Th. 62.

Th. 63: ἀπὸ γλώσσης occurs in Hes. *W. D.* 322 ἀπὸ γλώσσης ληίσσεται, meaning 'with cunning', as opposed to χερσὶ βίῃ 321. In Aesch. *Agam.* 813 it is used as in Th. 63, δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ κλύοντες, which Dindorf explains 'non ex eo, quod dicitur, sed e re ipsa'. The preposition ἀπό is very frequently used by the tragedians and Attic prose-writers to denote *the instrument.* Sitzler therefore holds the expression ἀπὸ γλώσσης φίλος εἶναι to be later than the genuine Theognis, although he refers to *Iliad* 8. 279 and 24. 605 for a similar use of ἀπό with other words, and quotes cases of ἀπὸ γλώσσης with verbs of 'speaking' from Pind. *Ol.* 6. 13 and elsewhere (see explanatory note on Th. 63).

In Th. 64 συμμιγνύναι = ἀνακοινοῦν. In Hdt. 8. 58 we have ἔφη ἐθέλειν οἱ κοινόν τι πρῆγμα συμμῖξαι (cf. Plat. *Legg.* 958 c); so Sitzler allows 'this rare expression to pass as Ionic'. He is more severe with regard to ὁτιοῦν. This is

first found in Attic prose-writers (Thuc. Xen., &c.), in poetry only in *Clouds* 344 and *Plutus* 385 οὐδ' ὁτιοῦν, 'evidently from the language of the common people.' Theognis may well have borrowed it from a similar source.

Th. 65: ὀιζυρῶν. This is the only known instance of this word in the sense of 'morally bad, wretched, *detestabilis*'. Homer, Hesiod, later epic poets, and comic poets, use it only with the meaning 'unhappy, unfortunate, sad'. There is no instance of its use in Pindar or the tragic poets; it does not appear in elegiac poetry until the Alexandrian period, when it bears the same meaning as in Homer, Hesiod, &c. Th. 65 is therefore condemned.

Th. 67: πολυπλοκία is not found elsewhere. The adjective πολύπλοκος occurs in *Medea* 481 and Plato *Phaedrus* 230 A, meaning 'of many coils', 'complicated'; it first occurs in the sense of 'cunning' in Aristoph. *Thesmoph.* 434 [γυνή], 463 [νόημα], and in late writers; therefore Sitzler condemns the lines in which πολυπλοκία occurs as the product of a later age. For a similar reason he finds πολύπλοκος (Th. 215) 'suspicious'.

Th. 191: μὴ θαύμαζε c. acc. and infin. Sitzler comments: 'This construction is very rare. From the early period I know of no instance besides *Iliad* 5. 601. But later it becomes more frequent; e.g. Soph. fr. 325. 1, Eur. *Medea* 268, *Alc.* 1130, and especially *Suppl.* 909; also Xen. *Hell.* 2. 3. 36. The construction thus appears to have been very frequently used in the Attic period, so that the present passage is in agreement with those already discussed. It is not found in elegiac poetry.' He has not explained how it can occur in the Homeric poems.

### viii. *The Conservative Reaction.*

In 1902 there appeared a book which contains an ingenious and able defence of a position that had long been regarded as altogether untenable. Mr. Harrison's

*Studies* is a very valuable contribution to the literature of Theognis; but on the main question the author has failed to justify the extreme conservatism of his attitude. He not only vindicates for Theognis 'all or nearly all the poems which are extant under his name,' but even maintains that our edition of the *Theognidea* is practically the same as that published by the poet himself. This claim necessitates a defence of the Tyrtaean, Mimnerman, and Solonian accretions, as well as of the 'repetitions' which are so frequent towards the end of the first book. With regard to the former, Mr. Harrison believes that Theognis published them as his own. 'Sometimes Theognis merely appropriates the lines of other poets, with only slight changes; sometimes he incorporates them in his own work; sometimes he gives them a new application by putting them in a new context; sometimes he makes a vital change' (p. 112).

*Tyrtaeus.* 1003–6, we are told, were 'borrowed' from Tyrtaeus with one change (T. *νέῳ*, Th. *σοφῷ*); to these, according to Mr. Harrison, Theognis added six lines of his own. 'Let us suppose that Theognis saw here an opportunity of correcting the earlier poet, as Solon makes an amendment to Mimnermus' prayer for sixty years of life' (p. 101). This is no parallel. Solon's poem of four lines contains but one line from Mimnermus, and he addresses by name the poet whose work he is quoting. I can see no reason for supposing with Mr. Harrison that *σοφῷ* is used here in a 'contemptuous' sense, nor can I consider the whole elegy (1003–12) either 'complete' or 'well-turned'. 1007–12 are printed as a separate poem by all the editors, and it is impossible to join them to the preceding elegy. Had any poet wished the lines to bear the meaning suggested he would have expressed the contrast between the *wise* man and the *young* man far more distinctly. If 1003–12 form a single poem, we must naturally suppose that the author implies a contrast between *ξυνὸν...πόληι*

(1005) and ξυνὸν δ' ἀνθρώποις (1007), which is absurd. σοφῷ was introduced to give the poem a general and universal application, and the elegy was inserted as a corrective to the teaching of the neighbouring elegies (e. g. 1007–12).

933–8. 935–8 were 'borrowed' from Tyrtaeus and 'amended' by Theognis. If we take these four lines by themselves, they are a mere fragment, and there is no meaning for μιν in the first line. If we follow Mr. Harrison in joining them to the preceding couplet we are in a still worse predicament. The note of the first couplet (933, 4) is 'Blessed is the man who has both virtue and beauty'; the whole stress is laid on the possession of *both* these perfections, and it is implied that very little is gained if we possess one without the other. The next lines (935–8) enumerate the advantages such a man enjoys: young men, men of his own age, and old men make way for him; on growing old he shines among his townsmen and none refuse him respect and justice. That would be an excellent though exaggerated picture of the blessedness of the virtuous man in an ideal state; but where does the κάλλος come in? We are not told the advantage of the *combination* of ἀρετή and κάλλος. Tyrtaeus wrote the lines to describe the rewards of bravery in battle, and there is no trace of exaggeration in what he says. Torn out of their context and stitched on to 933, 4 they give a grotesquely exaggerated account of the 'blessedness' referred to, and at the same time show that the 'poet' quite failed to grasp the meaning of that couplet.

1017–22. 'Stobaeus, cxvi. 34, has the last three lines under the title ἐκ Μιμνέρμου Ναννοῦς. There is no good reason for giving the first three lines to Mimnermus' (p. 101). The piece in Stobaeus is evidently a fragment,[1] *Mimnermus.*

[1] There is a slight difference in the wording: Stob. has ἀργαλέον, Th. οὐλόμενον, Stob. γῆρας ὑπὲρ κεφαλῆς αὐτίχ', Th. ἀ. ὑ. κ. γ. We should not forget that the elegies of Mimn. and his contemporaries

and our three lines bear a striking resemblance in general expression to the extant elegies of Mimnermus. Cf. Mimn. *El.* 2.

793–6. 795, 6 belong to Mimnermus: the two couplets form a complete elegy, and I see no occasion for assuming with Mr. Harrison and Welcker that Theognis 'borrowed' the second couplet and added the first to it.

*Solon.* 585–90 are found in Solon 13. 65–70. Here, besides a few insignificant changes in the wording, there are two important variations which cannot be due to chance[1] and which give quite a new turn to the main idea. Solon says that the man who tries to do good fails. and the man who does wrong succeeds and has not to suffer in consequence of his folly. The Theognidean version tells us that the man who tries to win fame fails, and that the man who does right succeeds. There is no doubt that these changes are intentional, and made as a protest to 'justify the ways of God to man'. But the Solonian form is much more in keeping with the teaching of Theognis himself (e.g. 133; cf. 373). This poem has suffered from its popularity and has been changed to suit the problem it discusses. The more popular a poem is, the more likely it is to be adapted to suit particular occasions or views: politicians on the platform, preachers in the pulpit, essayists and theorists of all descriptions, delight in distorting well-known poems for their own purposes, but they hardly go so far as to publish these 'revised' versions among their own poems.[2] Again, 719–28 'are closely related to the twenty-

have only been preserved in the form of quotations made by ancient writers who do not profess to give the whole poem. A couplet by Solon (= Th. 153, 4) was known only in this short form until the discovery of the *Ath. Polit.* Had this fuller version (four lines) been found in the *Theognidea*, Mr. H. could with equal confidence have claimed it for Theognis.

[1] Th. *εὐδοκιμεῖν . . . καλῶς ποιεῦντι*, Sol. *εὖ ἔρδειν . . . κακῶς ἔρδοντι.*

[2] A philosopher corrected a popular quotation from Theognis, changing *χρὴ πενίην φεύγοντα* to *χρὴ κακίαν φεύγοντα.* On this

fourth fragment of Solon'. (See my explanatory notes ad loc.)

On Th. 227–32 = Solon 13. 71–6 Mr. Harrison has the following remark: 'Some of his changes are small, being due perhaps merely to a desire for just so much differentiation as would give his adaptation an air of novelty' (p. 106). On 315–18: 'Perhaps Theognis took the lines bodily from Solon, with just this change [τοι for γάρ] to make them stand alone, and others for the sake of differentiation' (p. 107). To 'adapt' a remark made elsewhere in the *Studies* (p. 229), 'this manner of dealing with earlier poets has the charm of simplicity.' One is almost tempted to ask why Theognis wrote any poems at all: may we not assume that we have before us a selection from earlier and contemporary Greek poets, 'revised,' 'borrowed,' 'amended,' 'corrected,' 'adapted,' and 'remodelled' by Theognis?

It will be noticed that in most cases the textual differences are only such as are generally found in different MSS. of the same work. According to Mr. Harrison's principles we might frequently regard Stobaeus as the author of new poems 'modelled' on Theognis: cf. 525, 6, which occurs in Stob. 91. 2 joined to 699–702 with the variants καὶ γὰρ Ζεὺς...ἔδωκεν...σοφῷ σύμφορον. The variants are due to the use of different MSS., as is the case with Stob. 10. 23, βίᾳ νῦν ἕλκετ' (Eur. *Ion*), which reappears as καὶ νῦν ἐφέλκετ' in Stob. 93. 4, where the same lines are assigned to Eur. *Ion*.

A couplet which occurs in Th. Book II (1253) 're-

Mr. Harrison remarks (p. 121): 'It resembles Solon's answer to Mimnermus, or Theognis' treatment of lines from Tyrtaeus, with this difference, that while Solon and Theognis gave their corrections a place in their poetry, Chrysippus made his in conversation or in a prose treatise, not intending the poem as amended to have an independent existence.' That last remark makes all the difference in the world. Theognis, if he 'borrowed' at all, must have 'borrowed' as a *poet*; the philosopher would never dream of claiming the new poem as his own; all he cared for was the moral sentiment.

sembles the twenty-third fragment of Solon'. There are two slight changes in language.[1] But Theognis has made a 'complete change in the sense'. How? According to Mr. Harrison by inserting the poem in the *Paedica*, 'by the simple device of putting Solon's couplet in a false context' (p. 112). But that gives Theognis no right to the poem. One of the best instances of this kind of semi-parody is afforded when a passage of Dickens is applied to the pretensions of candidates at election times.[2] The quotation is then used in a totally new context and is exquisitely appropriate; but what would be said if we discovered it standing alone in the political section of the 'complete works' of the man who first made the application?

153, 4, a couplet of Solon's with one important change, κακῷ ὄλβος for πολὺς ὄλβος. 'Thus once again Theognis has borrowed and amended' (p. 113). What would be thought of a modern poet who borrowed a poem beginning with 'The good die young', changed 'good' to 'bad', and published the poem as his own? Mr. Harrison finds his theory supported by what he himself (p. 115) calls 'an obscure expression in the middle of the book'. 'In 769–72 Theognis says that the poet must not hide his light from the world.' 'By ποιεῖν, then, he would seem to mean those poems in which he borrowed little or nothing from older writers.' μῶσθαι, 'seek,' and δεικνύναι, 'illustrate,' denote two degrees of appropriation of the property of others. 'Tennyson, for example, has the best title that man can have to the full ownership of *Locksley Hall*; his title to the *Idylls of the King* is not so good: and his title to the *Specimen of a Translation*

[1] θηρευταί for ἀγρευταί, and ξένοι ἀλλοδαποί plur. instead of sing.

[2] *Old Curiosity Shop*, ch. xix. Codlin to Little Nell: 'I'm the best adviser that ever was and *so* interested in you . . . Codlin's the friend, not Short; Short's very well as far as he goes, but the real friend is Codlin—not Short.'

*of the Iliad in Blank Verse* is slighter still.' This is no parallel: for in the *three* cases the language is altogether Tennyson's own, and he makes no attempt to palm off his translations as original poems. If he had appropriated whole stanzas from Byron, and, after making a few changes 'for the sake of differentiation', inserted these in the midst of his own poems, we should have thought little of his honesty and less of his genius.

Not content with appropriating and altering the property of others, the poet, if we are to believe Mr. Harrison, applied the same process to his own productions: Theognis, and no other, is responsible for the numerous repetitions which occur in the collection. 'The passages in which Theognis seems to repeat himself fall into two classes: first, those which show some variation of language: second, those that show no variation or very little' (p. 135). He accounts for these repeated poems by supposing that Theognis either used the same poems in a new context, or else, after making the necessary changes, used old poems for new occasions. Instances of the latter kind are 39–42 = 1081–2 *b*, and 57–60 = 1109–14. Of the latter Mr. Harrison says: '57–60 are in part the same as 1109–14; but the second version differs from the first by as many changes as could be made without altering the general cast of the language, and the thought is expanded by the insertion of a new couplet. It is this new couplet which justifies the semi-repetition. In the first case Theognis complains of the ill effects of the admission of serfs to the citizenship; in the second he complains of no change so violent, but only of the rottenness of society and the overthrow of social conventions and distinctions' (p. 137).[1]

*The repetitions.*

[1] 57–60 form part of a longer poem 53–60, 1109–14 stand alone, and are an abridgement of 53–60. Κύρν' 1109 = Κύρνε 53; the words *τοὺς ἀγαθοὺς . . . τιμῆς* (1111, 2) sum up the situation described in 53–7, the rest of line 1112 is evidently an imitation of *ἐκ κακοῦ*

That is, when Theognis wished to deal with a serious crisis in the history of his country, he was too lazy or too unimaginative to compose a new poem for the occasion, and contented himself with taking an old elegy, written at a previous crisis, and adapting it to meet the demands of the new situation by changing a word here and there and inverting the order of a few phrases.

No one would be inclined to question the right of Pindar or Alcaeus to the poems in which they have incorporated proverbs or well-known saws (cf. Alc. 50. Pind. *Is.* 2. 11, *χρήματ' ἀνήρ*). Theognis has made two popular maxims his own in 335, 336. But the poems defended by Mr. Harrison cannot in any sense be called new. We cannot save the situation by an appeal to the frequent repetitions in Homer. These do not occur as isolated poems augmented by the addition of a line or two; they are justified by their position in a new context into which they have been closely woven. Cf. 'Love is a boy by poets styled; | then *spare the rod and spoil the child*', *Hudibras* II. 1; so Burns has appropriated Pope's line 'an honest man 's the noblest work of God'. The mere fact that ancient authors ascribed Th. 472 to Euenus should not be enough to justify the rejection of the whole poem; the case for the Parian poet rests upon a combination of evidence.

*Vindication of Book II.* Mr. Harrison finds his theory supported by more than one allusion in the first book. In a discussion of vv. 19–26

*ἐσθλὸς ἔγημεν* (189): for *μνήμην* (1114) cf. *τῶν δὲ κακῶν μνήμη γίνεται οὐδεμία* (798). I take 1109–14 to be the work of a person who intentionally changed the order of the words in 57–60: cf. 57 *ἀγαθοί . . . οἱ δὲ πρὶν ἐσθλοὶ | νῦν δειλοί*: 1109 *οἱ πρόσθ' ἀγαθοὶ νῦν αὖ κακοί, οἱ δὲ κακοὶ πρὶν | νῦν ἀγαθοί*: 59 *ἀπατῶσιν . . . γελῶντες*: 1113 *ἀπατῶντες . . . γελῶσιν*: 60 *οὔτε κακῶν . . . οὔτ' ἀγαθῶν*: 1114 *οὔτ' ἀγαθῶν . . . οὔτε κακῶν.* Is it likely that a real poet would resort to such childish variations? In 1071–4 we have 213–18 with the polypus eliminated. A judicious investigation of the MSS. and their variants would enrich Greek literature with an immense store of 'new poems' by Th. himself or a subsequent 'borrower'.

he claims that there is no antithesis to μέν (19)[1] inside the poem: 'we must therefore look *outside*.' σοφιζομένῳ μέν is explained as 'when I play the sage at least', 'in my wiser vein.' 'The second half of the antithesis is not expressed in words': the μέν is a hint that the poet has written something which does not entitle him to the epithet σοφός, viz. the poems in the *Musa Paedica*. Mr. Harrison sees a similar suggestion in v. 27. εὖ φρονέων. The 'special significance' of these words lies in the fact that they 'appear in the imitation of this passage in the *Birds*'.[2] He thinks that to the mind of Aristophanes the two words conveyed the meaning 'with quite honourable intentions', 'in contrast with some other poems in which the relation between Theognis and Cyrnus appeared in a less creditable light' (p. 248). It is hardly correct to say that the two words εὖ φρονέων 'appear in the imitation'; and their meaning I take to be simply 'with good intent', 'solicitous for your welfare.' If the comic poet could understand these dark hints, it is very strange that they were all lost on such a careful student and devoted imitator of Theognis as Isocrates, who, as Mr. Harrison admits (p. 261), 'possibly' did not know of the existence of Book II. Again, 'another suggestion of something less creditable than the first book is to be found in 367–70' (p. 248), where the words οὔτε εὖ ἔρδων οὔτε κακῶς mean 'neither in my virtuous nor in my vicious style', the reference being to the difference in moral tone between the first and second book. But the passage means 'whatever I do, I cannot please the people of my town', a complaint very frequent in the *Theognidea*

[1] The parallelism of the two clauses is a sufficient reason for the presence of μέν. 'I on the one hand seal my poems, they on the other will not get lost.' The emphatic words are not in both cases placed before μέν and δέ any more than in κριοὺς μὲν . . . γῆμαι δέ 183, and ἕνα μὲν . . . ξείνια δὲ πλεύνεσσ' 521.

[2] 1362, 1363 σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι,
ἀλλ' οἷάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ.

(cf. 24, 799, 801). Finally, 'a new light is now thrown on the last line of the second book'[1]; 'by this word σοφός the poet seems to echo the σοφιζομένῳ of line 19.' The resemblance is too fanciful to need further comment.

In Appendix VI Mr. Harrison endeavours to support the claim of Theognis to several contested elegies by an appeal to the use of the verb θωρήσσω. 'In line 842 θωρήσσω means "to make drunk". . . . The passive occurs four times, 413, 470, 508, 884, meaning "to become warmed with wine", "to get drunk". Compare Pindar, fragment 72.' Then he quotes Aristophanes, *Acharnians* 1135, but tries to minimize the importance of this passage by saying that 'though Aristophanes doubtless had this meaning of θωρήσσω in his mind, he could have used the word as he does here if it had never before been used with reference to drink. The scholiast on this passage has the following note: θωρήξασθαι γάρ ἐστι τὸ καθοπλισθῆναι, ἀλλὰ καὶ τὸ πίνειν καὶ μεθύειν οὕτω καλοῦσιν, ἐπειδὴ θώραξ καὶ τὸ στῆθος· διὰ τὸ θερμαίνειν οὖν τὸ στῆθος θωρήσσειν λέγουσιν καὶ τὸ μεθύειν, καὶ θώρακας τοὺς ἀκρομεθύσους ἐκάλουν. κέχρηται δὲ τῇ λέξει καὶ Ἀνακρέων. ἔστι δὲ Ἀττική. Elsewhere θωρήσσω is used thus only in the medical writings of Hippocrates, Galen and Nicander' (p. 322). The above is not the only passage in which Aristophanes uses the word with this meaning.[2] Mr. Harrison thinks that in the above scholion τῇ λέξει refers to θώρακας and not to θωρήσσειν, and so he believes that Anacreon used

[1] Nietzsche also saw an allusion to Theognis in σοφός. For a defence of Mr. Harrison's main position cf. an article by Mr. T. W. Allen in *C. R.* Nov. 1905; and for a criticism of Harrison's *Studies* cf. a review by Prof. Weir Smyth, *C. R.* Oct. 1903.

[2] Cf. *Pax*, 1286, with Merry's note, 'The boy uses this word in its ordinary sense "they donned their bucklers"; Trygaeus chooses to accept it in the sense (which may have been a piece of Athenian slang, cp. *Ach.* 1135) of "buckling to the drink".' Dindorf, *Adnot. ad Ar.*, gives the same explanation.

the noun *θώραξ*. 'Probably from *κέχρηται* onwards the scholiast is speaking of *θώραξ*, since *θώραξ*, but not *θωρήσσω*, is an Attic form.' All this is very unlikely; for the main subject of the note is *θωρήσσειν*, and *θώρακας* is probably a mistake for *ἀκροθώρακας*.[1] A word which Anacreon used cannot be exclusively Attic: both noun and verb are used in this connexion by Attic writers, and *λέξις Ἀττική* means here 'a favourite Attic expression.' Mr. Harrison claims for Theognis a peculiar use of the verb. To do this successfully he must first dispose of the claims of Anacreon, 'contemporary with Theognis and Pindar'; for he can easily get rid of Pindar by assuming that he 'may have borrowed this, as he borrowed much besides, from Theognis'. To defeat the more dangerous rival, he tries to prove that Theognis used the word in a different sense from Anacreon, and that the latter used not the verb but the noun *θώραξ*, in the sense of 'drunkard'. Theognis, he says, borrowed the word from the language of medicine into which it had 'passed from slang'. The proof offered to us is hardly satisfactory, as the author begins by begging the question: 'Taken together the three words *θωρήσσω*, *ἠπίαλος*, and *Ἀσκληπιάδαι* suggest that for some reason or other Theognis felt more than an ordinary interest in medical matters.' *θωρήσσω* is first used in its medical sense by Hippocrates, and there is no suspicion of any technical application of the word where it occurs in the *Theognidea*, Pindar, or Aristophanes. We have no right to credit our poet with 'more than an ordinary interest in medical matters' simply because he uses the word *ἠπίαλος* and refers to the *Ἀσκληπιάδαι*. We should

[1] Bergk, *P. L. G.* 2 ed., p. 803, reads *ἀκροθώρακας* (vulgo *θώρακας*): he adds 'Cf. Suidas v. *θωρήξασθαι* et Zonar. 1068, ubi Anacreonti tribui videntur verba *ὥστε θωρακισθῆναι*'. The latter statement points to the use of a verb by Anacreon. For *ἀκροθώραξ* (-*ηξ*) cf. the ref. to Aristotle in Steph. *Lexic.* (Didot). The scholiast on *Vesp.* 1195 refers to the passage in *Ach.* and uses the words *διὰ τὸ θερμαίνειν τὸ στῆθος, καὶ ἀκροθώρηκας τοὺς ἀκρομεθύσους ἐκάλουν.*

be equally justified in making the same remark about the comic poet who uses *ἠπίαλος*,[1] *ἠπιαλέω*,[2] *θώραξ*[3] (= *στῆθος*). and *θωρήσσω*, and gives Ἀσκληπιός a prominent position in the *Plutus*.

Of the five lines in which *θωρήσσω* appears, three occur in elegies which many critics refuse to regard as the work of Theognis. One of these Bergk assigns to Thaletas, 'contemporary with Lycurgus.' If, says Mr. Harrison, this word was 'the common property of Greek poetry' during the interval between Lycurgus and Theognis, 'why does it survive nowhere but in the Theognidean collection?' Considering what scanty remains we possess of the Greek poets of that period who could have used the word, there is nothing strange in the supposition. But even if Mr. Harrison's argument is sound, it only proves that the word was not used before the time of Theognis. There is no need to suppose that it was a common word in poetry, and we shall not be wrong in assuming that the poets picked it up from the language of the common people.[4]

### ix. *The Second Book* (*Musa Paedica. β′*).

With the exception of our best and earliest MS. (A), first reproduced by Immanuel Bekker in his edition of Theognis (1815), not one of the MSS. takes us further than v. 1220. But the printed editions in existence before Bekker's time are slightly longer than this, as they contain after 1220 a few lines assigned to Theognis by Stobaeus and Athenaeus, but not included in any known MS. of the poet's works. It was discovered that the new MS. (A)

[1] *Vespae* 1038. [2] *Ach.* 1165. [3] *Vespae* 1194.

[4] It is not modern critics alone who assume an early origin for the word: cf. Eust. 166. 12 quoted by Ribbeck, *Ach.* 1087 (= 1135) *Ὅμηρος μὲν θωρήσσειν ἀεὶ ἐπὶ ὁπλισμοῦ φησιν, οἱ δὲ μετ᾽ αὐτὸν καὶ ἐπὶ μέθης τὴν λέξιν τιθέασιν. ὅθεν καὶ θώρηξις κατὰ τοὺς παλαιοὺς οἰνοποσία καὶ ἀκρατοποσία.*

printed by Bekker contained after 1220 a series of elegies amounting to 166 lines, introduced by the lemma ἐλεγείων β΄, and evidently intended to form a collection of *Paedica*. The title preceding the first section of the *Theognidea* in A (viz. 1–1220) is θεόγνιδος· ἐλεγείων α΄. Although the name of the poet was not added to the heading of the second book, there can be little doubt that the compiler of A regarded Theognis as the author of this *Musa Paedica* (*M. P.*).[1]

This ascription has been challenged on various grounds, and the evidence against the authenticity of the second book is so strong that the great majority of editors and critics have had no hesitation in rejecting the claims of Theognis, and here there can be no doubt that they are right. They are, however, wrong in insisting upon the absence of the *M. P.* from all MSS. except A as evidence against its authenticity. A is much better and earlier than all the others; it also contains a greater number of repetitions. In A O K Theognis comes immediately before Phocylides: it might therefore be argued that as the scribes of the younger MSS. dropped repetitions that are given by A, they also omitted the second book and excised the words ἐλεγείων α΄, if they found these in the title of the books which they copied.[2] It is of course equally possible that the compiler of A inserted the *M. P.* after the first book, and changed the original lemma to suit the new additions. *Authenticity of β΄.*

There is far greater force in the other arguments usually employed.

theognidis elegia prima′

[1] The MS. has θεόγνιδος· ἐλεγείων α΄ and + ἐλεγείων Β; between + and ἐ there is an erasure leaving just space enough for a letter of the same size as ε. Could this have been θ? The θ of θεόγνιδος in the first lemma is no higher than the other letters.

[2] It seems probable that the great variety of titles presented by our MSS. is due to the amplification of an original simple θεόγνιδος (or θέογνις) which was retained by some MSS. (e.g. g t).

*The case against β′.* (1) If we except two couplets,[1] one of which also occurs in *α′*, there is no reference, direct or indirect, to the *M. P.* of Theognis or any poem which it contains, nor is there a single quotation from it in the work of any ancient classical author.[2]

The second book was not known to Athenaeus, Julian, or Cyril, whose discussions touch upon topics connected with its subject-matter. A full examination of their remarks will be found in a later section, where I shall also show that in all probability *β′* was unknown to Suidas, although it is generally supposed that the first reference to the *M. P.* occurs in his article on Theognis.

(2) The ascription to Theognis of such a book as *β′* is irreconcilable with the high opinions entertained by the ancients regarding the moral worth of his poetry (see infra, p. 89).

There is another important consideration which students of Theognis have almost entirely ignored. Many of the couplets in *β′* hardly strike us as being appropriate for a collection of *Paedica*, and they would probably never have been so regarded had they not been inserted side by side with poems appealing for the favours of beautiful boys and bewailing the woes of love-sick poets. It is clear that we have often to deal with lines on friendship or love torn from their context and applied in a sense never intended by their original authors.[3]

In connexion with the irrelevance of many poems we

[1] 1238 ab = 1151–2 are quoted in *A. Pal.* x. 40 under the heading ΑΔΗΛΟΝ. 1253–4 = Solon fr. 23.

[2] Ap. Rh. *Argon.* 4. 445 perhaps imitated the elegy which comes first in *β′*. *σχέτλι᾽ Ἔρως, μέγα πῆμα, μέγα στύγος ἀνθρώποισιν· ἐκ σέθεν οὐλόμεναί τ᾽ ἔριδες στοναχαί τε γόοι τε κτλ.*

[3] Cf. 1238 a–48, 1278 ab, 1288–94, 1351–2, 1353–6. There is no need whatever to see a reference to the love of *boys* in 1231–4 (a poem on men ruined by the love of *women*), 1275–8, or 1386–8. The elegies beginning with *ὦ παῖ* are more distinctly paederastic. In 1253–4 (= Solon fr. 23) the charm of boys is but one of several pleasures mentioned by Solon.

should also consider the striking differences which the collection exhibits in poetic and linguistic merit, ranging from the exquisite and simple beauty of 1231–4, 1275–8 to the worst specimens of the bungler's art as seen in 1259–62, and the wretched introduction 1283–7 attached to the charming lines on Atalanta, 1288–94.

The *M.P.* is a compilation consisting of short poems and fragments taken from various sources. The compiler may have composed some lines himself, but there is not a shadow of evidence to support those who regard β′ as the work of one person who assiduously imitated the first book of Theognis, and extracted a few loans from other poets as well. Poets do not always maintain the same high level of composition, it is true, but it is hard to believe that the same person could have written 1275–8 and 1259–62. The composite origin of the book would account for the conflicting views expressed by scholars regarding the literary value of β′. The explanation of their differences is that they have focussed their sight on the good or bad elements respectively, and, as they insist on assigning the whole book to one hand, they are compelled to make their description cover all its contents. Regard β′ as a mass of heterogeneous poems by different authors, and there is abundant justification for the 'simple elegance' claimed by Hiller, and Welcker's references to 'epigrammata amatoria quae quidem haud intimum in impuro suo genere locum tenent' (*Proleg.* cii), while there remain elegies dull enough to deserve the censure of Couat and their other detractors. Couat insists on their dullness, from which he infers that the book was composed by a dull man: he has quite failed to observe the beauty and elegance which caught the eye of Wilamowitz and Hiller.[1] Although it is no longer

[1] Wilam. *Textgesch. d. gr. Lyriker*, p. 58 'die reizvolle μοῦσα παιδική'. Hiller, *Fleck.-Jahrb.* 1881, p. 471, refers to the 'schlichte Eleganz der Darstellung'. Couat, *Le Second Livre, &c.*, p. 287 'cela n'a ni

possible to regard Theognis as the author of the *Musa Paedica*, it is tolerably certain that with one or two exceptions the book consists of fragments taken from the works of poets who wrote in the sixth, fifth, and possibly the fourth centuries B.C. As will be seen from a glance at my explanatory notes, β′, like α′, is full of Homeric reminiscences, and it bears a close resemblance in general diction and vocabulary to the extant remains of early elegiac poets; the tone of the book is simple, and it is quite free from the conceits and abstruse mythological references which distinguish the productions of the Alexandrian age.

*Date of β′.*

The references to the rape of Ganymede (1345 sqq.) are quite in keeping with the oldest form of the legend. Couat finds the marks of the Alexandrian age in 1231–4: 'Ce n'est que plus tard qu'on eut l'idée, comme l'a eue l'auteur de la pièce [1231–4], d'attribuer à des aventures amoureuses la fin tragique des héros. Ce qui fut dans la suite un des lieux communs favoris de l'élégie alexandrine, convenait peu au génie de Théognis.'[1] But such a conception of love appears frequently in Anacreon: cf. 48 μεγάλῳ δηὖτέ μ' Ἔρως ἔκοψεν ὥστε χαλκεὺς | πελέκει, χειμερίῃ δ' ἔλουσεν ἐν χαράδρῃ. The heroes mentioned in 1231–4 are Homeric characters, and it should not be forgotten that the love of Helen caused all the misery of the *Iliad*; cf. Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί, *Od.* 11. 438. Nor is there any need to follow Couat in assigning the lines on Atalanta to the Alexandrian period on the ground that they deal with the bending

variété, ni verve, ni malice; l'auteur s'y encourage au vice *dans le ton de l'homélie*; c'est un bourdonnement monotone comme celui d'un recueil d'oraisons. Ce sont les maximes qu'Arnolphe fait lire à Agnès, et dont il faudrait *seulement changer le titre*'. The last words describe their fate; their title was changed and they were made to masquerade as *Paedica*.

[1] He adds: 'Je doute qu'on eût rencontré dans ses vers la légende d'Ajax.'

of the most stubborn natures under the influence of love. There is certainly a close connexion between 1231–4 and a passage in the *Argonautica* (quoted supra, p. 56), but it is impossible to decide which is the original, and both may be reminiscences of an older poem. We know that the second book contains one couplet by Solon followed by another written in imitation thereof. The antiquity of another distich is probably attested by an ancient painting. On the inside of a drinking-bowl discovered in a tomb at Tanagra is the picture of a man reclining on a couch and stroking a rabbit; from his lips come the words ο παιδον καλλιστε. Köhler, who first published the bowl (*Mitteil. d. Athen. Instituts* 9. 1884), identified these words with Theognis 1365, which, according to him, the man was singing. In spite of the violent objections raised by several critics there is a very strong balance of probability in favour of this identification. Hiller[1] denies that the man was singing, and holds that a superlative in the vocative with ὦ accompanied by a genitive is too common a feature in Greek literature to justify Köhler's conclusions. Against this we may urge (1) that the order in the present instance is unusual. In the seven instances quoted by Hiller (Theocrit., Soph., &c.) the superlative comes before the genitive.[2] (2) The words are evidently the beginning of a hexameter. Wendorff (p. 41) refers to another drinking-bowl containing the inscription ᾠδέ ποτ' ἐν Τίρυνθι 'ad imaginem canentis viri, cui etiam tibicen additus est, ita ut dubitari nequeat, quin cantet.' Both inscriptions, it will be observed, end at the caesura κατὰ τρίτον τροχαῖον. (3) The configuration of the man's lips shows clearly that he is singing, and not speaking. Köhler assigns the bowl to the beginning of the fifth century B.C.

There is in β′ at least one genuine poem by Theognis

[1] *Jahresber. f. kl. Altert.* 1888.

[2] See Lucas, *Studia Theogn.*, p. 41.

(1353–6); the fact that this bears the well-known address to Cyrnus, the absence in $\beta'$ of any other person's name besides Simonides, who is also addressed in $\alpha'$, the presence (sometimes in a longer form) of passages already included in the first book, and occasional parallels in style and diction, no doubt suggested the ascription of the whole book to the Megarian poet.

Hiller and Herwerden have challenged the antiquity of the poems that compose the *M. P.* on the ground of linguistic defects and alleged deviations in vocabulary and syntax from the general usage of early Greek elegy. Other critics, notably Couat, have advanced further arguments in support of a late date. It cannot be said that their attacks have been successful. I have discussed the linguistic questions in my notes to $\beta'$; it will be seen that the only serious offences against style and grammar occur in a few lines which I reject as the work of a late bungler.

With the evidence at our disposal I hold it impossible to fix even approximately the date at which the second book was put together, but with the exceptions above noted the poems bear far greater resemblance to the elegies of the sixth and fifth centuries than to those of any other period in the literature of Greece. The occurrence of a few *ἅπαξ λεγόμενα* and of words not elsewhere found until a late period should not be urged as a sign of late composition; the remains of early Greek lyric poetry will supply numerous instances of the same phenomenon.

In regard to the genesis of the collection, various theories have been put forward, and the date of its compilation has been assigned to periods ranging from the early sixth century B. C. to the Byzantine age. Nietzsche, for instance, holds Mimnermus to have been the author, and he explains the inclusion of the *M. P.* among the *Theognidea* as due to the wiles of a malicious

detractor, who, wishing to bring discredit upon the moralist of Megara, inserted a poem addressed to Cyrnus and added the whole to the first book of the elegies. It is held by many, e. g. Couat, that β′ was produced by an indifferent writer, who ruthlessly pillaged α′, bodily appropriated some of its contents, and generally used its materials for the composition of new poems on the love of boys; to these he made some additions from the works of other writers. The arguments of this school rest upon the presence in β′ of (1) elegies addressed to Cyrnus and Simonides; (2) lines and couplets supposed to have been borrowed from α′; (3) numerous general resemblances in language and style.

*The relation of β to α′.*

The occurrence of Σιμωνίδη in 1345–50 affords no proof whatever of a connexion between α′ and β′. It is quite possible that the compiler appropriated these lines from Euenus of Paros. Still less does 1353–6 (Κύρνε 1354) warrant the conclusions of the critics. This little poem is in no sense paederastic: it possibly owes its position in a *M. P.* to a misunderstanding on the part of a compiler, who stupidly took νέοισιν ἔρως to mean 'love of young boys'. In construction and literary finish it is quite on a level with the poems addressed to Cyrnus in the first book. The first couplet contains a statement of the sorrows and joys that love has in store for young men until the moment of its realization. The arrangement of the words is worthy of notice, πικρός = ἀπηνής at either end of the line, with γλυκύς = ἁρπαλέος in between; the next distich gives an exposition of the thesis enuntiated in its predecessor, and the last word recalls the first (ἀνιηρότατον = πικρός).

Couat brings the charge of faulty construction against these well-turned lines. 'There is something awkward in the development of the second distich, and the idea is badly expressed: it is not "until it is satisfied" that love is now bitter, now sweet, but according to the satis-

faction attained. This lack of exactness in expression would perhaps justify our belief that the lines were not written by Theognis.' The critic has altogether missed the point. The poet was thinking of the conflicting emotions and the changing moods of a man swayed by an unrealized passion; the 'bitter' and the 'sweet' are the alternations of hope and fear, the anticipated joy of possession and the despair engendered by the prospect of failure. We have evidently before us a genuine poem by Theognis not included in α′, and its presence in β′ affords a very fair argument against the alleged dependence of the second book upon the first. Like Stobaeus and Athenaeus, the unknown compiler of the *M. P.* deserves our gratitude for having added to the number of extant *Theognidea*, and his contribution, like those of Stobaeus, is furnished with the very best credentials.

With regard to the alleged borrowings from α′ it should be noted that in some cases the lines are more appropriate where they stand in β′; there is one case in which β′ has preserved the longer form (1238 a sqq.), and there is nothing in the others that suggests any connexion between α′ and β′ except the use of a common original for their quotations.

The words (ὦ παίδων) κάλλιστε καὶ ἱμεροέστατε πάντων (1365) are far more appropriately applied to a fair boy than to the God of Wealth (1117)[1]; there is a suggestion of parody in the very ring of 1117, and this certainly adds to its piquancy. Again, 1353 is said to have been taken from 301; but in the latter position the line is very awkward, and hardly makes sense; while we have already seen that 1353 forms part of a dainty little elegy by

[1] Cf. *Oedipodia* (ed. Monro):
ἀλλ᾽ ἔτι κάλλιστόν τε καὶ ἱμεροέστατον ἄλλων,
παῖδα φίλον Κρείοντος ἀμύμονος, Αἵμονα δῖον.

Theognis himself. Again, 1238 ab = 1151–2; the latter stands alone, but the former is joined to another couplet which completes the sense, and adds a personal touch which was removed to produce the abstract gnome 1151–2. We have here the longer form of the 'repetition' in $\beta'$, just as in another case it is preserved in $\alpha'$ (949–54 and 1278 cd).

Nor is there any ground for believing that the other 'repetitions' in $\beta'$ have been taken from $\alpha'$. The following remain to complete the list: 1243 = 597; 1318 ab = 1107–8; 1278 cd = 949–50, 1278 ab = 1101–2: 1278 ab is incomplete in both $\alpha'$ and $\beta'$; it was probably found quoted in this fragmentary form in some work from which the two compilers derived it. There is no more reason to suppose that $\beta'$ borrowed from $\alpha'$ than there is to imagine that repeated poems in $\alpha'$ were borrowed from their first position and inserted a second time in the same book. In both cases we have to deal with loans from a common source.

We have next to deal with the argument based upon the general resemblances between the two books. The subject has been thoroughly handled by Corsenn (*Quaestiones Theognideae*), who has subjected the two collections to a microscopic examination; the huge mass of materials which he has so laboriously collected serves but to prove the weakness of his conclusions.

He stoutly maintains that the *Musa Paedica* is the work of one single author whom he identifies with the person who compiled the first book of Theognis by combining two separate anthologies of which the second begins somewhere between vv. 878 and 1038. His theory rests on the following considerations:—

*Corsenn's theories*

(1) Besides containing several couplets and single lines that also occur in $\alpha'$, $\beta'$ so frequently resembles $\alpha'$ in language, vocabulary, and metrical position of words

that these can only be accounted for as conscious imitations and plagiarisms.[1]

(2) The several poems of which *β′* is composed present a number of recurring characteristic words, expressions, and similes which stamp the collection as the work of one author.

(3) The invocation *ὦ παῖ* with which so many elegies begin can be nothing but a substitute for the frequent *Κύρνε* of the first book.

He has drawn up what appears at first sight to be a formidable list of resemblances between *α′* and *β′*. On closer examination its imposing character disappears; it becomes evident that the number of undoubted imitations is remarkably small, and in more than one instance, as I have shown above, it is in *α′* rather than *β′* that we should look for the imitation. Many cases of alleged borrowing from *α′* include combinations of words and even whole lines that had come to be regarded as common property: stereotyped collocations of this kind form a striking feature in the early elegy of the Greeks; for the elegiac poets had no scruples in appropriating well-turned convenient expressions from one another as well as from the rich treasury of Homer.[2] In the great

[1] If the compiler of *β′* used *α′* it is strange that he did not borrow other poems which have a more marked paederastic tendency than the passages discussed above. Welcker has actually done this; in his rearrangement of the *Theognidea* the section entitled Παιδικὴ *Μοῦσα* begins with seven couplets which he has removed from *α′*, viz. 959–62, 1091–4, 1095–1100.

[2] Cf. Callin. 1. 15; Tyrt. 7. 2; Mimn. 6. 2; Sol. 20. 4; Theog. 340 *μοῖρα κίχοι θανάτου* at the end of a pentameter (Call. *κίχεν*, Theog. MSS. *κίχῃ*).—*μασι πειθόμενος(οι)* end pent., Sol. 13. 12; 4. 6; Theog. 1152, 1238 b, 1262; Simonides 93. The Homeric *κουριδίης ἀλόχου* occurs at the end of a pent., Call. 1. 7; Tyrt. 10. 6 (dative); Theog. 1126. Archil. 9. 3 has the Hom. *πολυφλοίσβοιο θαλάσσης* at the end of a hex. as in Homer. Archil. 9. 7 *ἄλλοτε δ' ἄλλος ἔχει* in a hex.; Sol. 13. 76, and 15. 4. = Theog. 318 (cf. 992) at the end of a pent. The Hom. *πίονος ἐξ ἀδύτοιο* Il. 5. 512 (end hex.) reappears

majority of the examples so confidently adduced by Corsenn the resemblances are too vague and trivial. Certain words are by their very form adapted for certain metrical positions (e. g. -οσύνη at the end of a pentam.), and their constant recurrence in the same place should not be regarded as a proof of conscious imitation. Poems dealing with friendship will inevitably contain similar phrases, and we must not be surprised if we find again and again in different authors, ages, and languages, the same obvious reproaches and the same threats directed against an unfaithful favourite. It is the same here as with the catchwords of Nietzsche and his followers: identity of expression accompanies identity of thought.

Several couplets in β′ are certainly identical with verses assigned by α′ to Theognis: it is also certain that one couplet in the same book was composed by Solon, and another elegy is probably the work of Euenus. It is likely, then, that the *M. P.* includes poems by other writers of the early period, and if we possessed another anthology of that date equal in length to the *Theognidea* and containing such a large proportion of lines on the mutual relations of friends, we should probably find other points of contact equally numerous with those collected by Corsenn.

That Corsenn has greatly magnified the resemblances

as π. ἐξ ἀδύτου at the end of a pent. in Tyrt. 3. 3. and Theog. 808. χρημοσύνῃ τ' εἴκων Tyrt. 10. 8 and Theog. 389. αὐχένα λοξὸν ἔχει Tyrt. 11. 2 and Th. 536 (both end pent.). ἐς κόρον ἠλάσατε end pent. Tyrt. 11. 10 and Sol. (*Ath. Pol.* ch. 5). ἔν τε μέσοισιν end hex. Th. 3 and Asius 3. γίνεται οὐδεμία end pent. Mimn. 12. 2 and Theog. 170. πᾶσιν ἁδεῖν χαλεπόν Sol. 7; cf. Th. 24, 336. οὐδὲν ἔπεστι τέλος end of pent. Sol. 13. 58; cf. Th. 640. Compare Tyrt. 12. 30 καὶ παίδων παῖδες καὶ γένος ἐξοπίσω with Sol. 13. 32 ἢ παῖδες τούτων ἢ γένος ἐξοπίσω. We have probably another instance of a stereotyped expression in εἰ μὴ ἐμὴν γνώμην ἐξαπατῶσι θεοί (540, 551), and ἀνθρώπων ὁπόσους ἠέλιος καθορᾷ (168, 850; cf. 616); such lines are little more than adverbs or adjectives, 'probably,' 'all men in the world.'

will be seen on comparing his examples with his conclusions.

'Dubitaverit fortasse quispiam, num in parte eorum locorum, quos supra attulerimus, de usu vel recordatione cuiuslibet generis omnino possit cogitari; sed, utut est, in his, quos allaturus sim, locis quodammodo fragmenta collectionis Theognideae exemplo fuisse ei, qui appendicis carmina condiderit, tam certum esse mihi videtur, ut eos iam enumerare satis sit: 1237, 8 (1095, 6; 1086); 1238 a b (1151, 2); 1242 (504); 1243 (597); 1245 (961): 1247, 8 (325–7); 1257, 8, 1259–62 (213–18, 1071–4); 1262 (1152); 1266 (253); 1267–70 (1157–60); 1271–4 (36): 1278 a–d (1101, 2; 945, 50); 1279–82 (325–7; 337): 1310 (466); 1311 (599, 600); 1312 (326); 1318 a b (1107, 8); 1323–6 (343; 765–8); 1328 (1024; cf. 1279, 80): 1333 (958); 1335, 6 (1063); 1337–40 (854); 1349 (25; 191); 1351, 2 (457; 526); 1353, 4 (301); 1356 (124 [201]); 1357 (1023, 4); 1361 (1099); 1363, 4 (101); 1365 (1117); 1367, 8 (209); 1377 (31; 597); 1378 (546; 508); 1379 (1099); 1384 (295).'[1]

With the exception of the repetitions and two other lines (1353, 1365) which we have already discussed, the above list of forty-five references to α′ offers but eleven cases which can possibly be regarded as reminiscences of Theognis, and even these are by no means certain. All the other alleged resemblances are too commonplace and trivial to need further comment. With regard to the eleven that still remain, it should be noted that in 1237, 8 (1095, 6; 1086) the pentameter is probably to be regarded as common property, as also the pentameter 1356, which is actually found elsewhere (Tyrt. 10. 4) in a slightly different form, πάντων ἔστ' ἀνιηρότατον: as regards 1095, 6 it should be noted that Homer has τοι ἀνάγκη at the end of a hexameter followed by an infinitive at the

[1] 1262 = 1238 b, which is not derived from 1152; 1379 = 1361.

beginning of the hexameter that follows (*Il.* 5. 633):[1] 1267–70 and 1157–60 have nothing in common but the framework (οὔτε γὰρ—ἀλλὰ—ὡς δ' αὔτως), which is too natural and simple to be classed as a proof of imitation: in 1312 (326) we have the combination of ἄρθμιος and φίλος, which is Homeric (cf. *H. Herm.* 524,[2] Aesch. *P. V.* 193, Callim. fr. 199); 1323–6 may be a faint reminiscence of 765–8, and there is perhaps a close relation between 1242 and 504, 1357 and 1023, 1377 and 31, 597. There is nothing in the above examples that adds the slightest support to the views of those who would assign all β' to one author.

Corsenn adds a great number of other less striking parallels; the following may be taken as typical examples: 1325 cf. 829 (ἀπόπαυε); 1325 cf. 342 (δός c. infin.); 1326 cf. 1119 (μέτρ' ἥβης, which is Homeric). The cumulative evidence afforded by such insignificant resemblances has no value whatever for the purpose to which he applies it. On the other hand they throw interesting light on the common language of the early elegiac age. Frequently they are too vague even for this: e. g. προλιποῦσα ἰέναι (351–2), and οἴχεσθαι προλιπόνθ' (1102) are regarded as the originals of προλιπὼν εἶσιν (1277–8); on turning to the Index in Paley's Hesiod we get five references to προλιπών, four with some form of εἶμι, ἔρχομαι, or οἴχομαι, and only one instance with any other verb. Cf. προλιποῦσα ᾤχετ' Ἀρίστη, *A. Pal.* 5. 16. With Th. 1296, 974 cf. δῶμα τὸ Φερσεφόνης, *A. P.* 11. 274. The *A. P.* will supply endless parallels similar to those for which such importance is claimed by Corsenn: e. g. 'ad verba

[1] The following are also probably to be classed as public property: ἐμῆς φιλότητος ἁμαρτών (1361, 1379, 1099), αἰσχρὸν ὄνειδος ἔχω (1378, 546, 508), and χαλεπώτατον ἄχθος (1384, 295).

[2] Cf. Sikes and Allen ad loc. Their note may well be applied to the case before us.

*με προφεύξεαι* (1299) cf. v. 1098 *ἐκ λίμνης μεγάλης ἄνδρα κακὸν προφυγών'*.[1]

Nor is there any validity in the metrical considerations urged by Corsenn. The *Homeric Poems*, the *Hymns*, Hesiod, *Early Elegy*, and the *Palatine Anthology* will afford innumerable instances of the parallels advanced to prove the dependence of β′ on α′. Hexameters in both books (α′ and β′) end with some form of the following words; *ἀνάγκη* 1237, 195, 387, 419, this is very frequent in Homer; *διώκω* 1299, 329 (*Od.* 5. 332. *Hymn* 9. 4, *A. Pal.* 12. 18, &c.); *φιλότητ*—1241, 1091 (three times in *Od.*); *ὤλεσας* hex. 5th foot 1271, 43 (*Od.* 9. 40). The *A. Pal.* and *Early Elegy* will supply numerous cases of pentameters ending with *στέφανος*. *ἄχαρι*, *ἀφροσύνη*. From the elegists we may compare (at the end of hex.) *ἔν τε μέσοισιν* Th. 3, Asius 3; (end of pent.) *διχοστασίῃ* Th., Sol.; *ἔνεστι νόος* Th., Sol.; *ἐξεφάνη* Th., Sol.; Th. and *A. Pal.* end hex. with *ἁμαρτών*, *ἀμοιβήν*, *δαίμων*, &c.; pent. with *ἐσορῶν*, *ἐσιδεῖν*, *δύναμαι*, &c., &c.

### *The Second Book and a later parallel.*

*The Muse of Strato.* The twelfth book of the *Palatine Anthology* is entitled Στράτωνος Μοῦσα Παιδική, and contains 258 elegies, many of which bear the name of Strato himself (fl. under Hadrian). Alcaeus, Meleager, Rhianus, Callimachus, Asclepiades, and Posidippus, figure very prominently in this collection, but there is not a single line attributed to Theognis, nor a single anonymous quotation from his alleged works.

The book opens with Ἐκ Διὸς *ἀρχώμεσθα, καθὼς εἴρηκεν* Ἄρατος, and mention is made of Zeus, the Muses, Graces, Eros, and Bromius, in the first two elegies (cf. Th. 1–18,

[1] *ὦ παῖ* is too common in Greek poetry (e. g. Simon. Am. 1, Anacr. 4, *aä init. vers.*) to prove any connexion between Theognis β′ and α′.

1231). There are numerous resemblances to Th. β′, but the points of difference are still more striking. Some of the poems are couched in the most offensive terms (cf. 3, 6), and there is in many a total absence of that restraint and vagueness which characterize the collection assigned to the Megarian. There is more violent passion, and far more vivacity in the expression thereof. Favourite boys are mentioned by name; descriptions abound, detail is added to detail, narrative is frequent, metaphor follows metaphor, there are more subtle conceits and quaint fancies,[1] and although some poems were never intended for the purpose implied in the title,[2] the great majority are far more definitely paederastic than the *Theognidea*.

There is a very great variety of erotic terms, including the Theognidean *τελεῖν, αἰτεῖν, διδοῦν*; here we meet again and again with appeals to hard-hearted boys and warnings regarding the old age to come that begins about the twentieth year; in 4 we are told that the best age is eighteen (cf. Th. *λείαν γέννν* 1327); in 10 the lover is more generous than the author of Th. 1327 and vows never to abandon the boy *κἂν πώγων κἂν τρίχες*; the boy named in 12 has been overcome by the fate hinted at in Th. 1331–3. In the *M. P. Strat.* the God of Love is no longer the dealer of death addressed in Th. 1231, or the mighty God with the axe who appears in the genuine Anacreon; he is *μικρὸς Ἔρως* elaborately equipped with *πτερά, ἰοδόκος φαρέτρη, τόξα καὶ ἰοί*, and the like; *ἔρωτες* and *πόθοι* are common. The legend of Ganymede wears a later dress than Th. 1345 sqq. in 194, 220, 221, and elsewhere. The above differences point to the earlier origin of the Theognidean verses.

[1] Cf. *οἱ παῖδες λαβύρινθος ἀνέξοδος* (Rhianus), 93; *ἄκρος ἐπεὶ ψυχῆς ἐστὶ μάγειρος Ἔρως* (Meleag.), 92.

[2] 173 discusses the charms of two women.

# CHAPTER III

## Conclusions

*Repeated Poems.*

A good number of couplets and longer elegies occur, generally with minute variations,[1] more than once in the course of the first book (ἐλεγείων α′). A glance at the following table will show that with three exceptions all the repeated poems come towards the end of the collection, that is, between 1038 and 1220, and that about one half are first found near the beginning of the book, i. e. before 220.[2]

Before 300 no repetitions.

| | | |
|---|---|---|
| Between | 300–400 | 332 ab = 209–10. |
| „ | 400–500 | none. |
| „ | 500–600 | 509–10 = 211–12. |
| „ | 600–700 | 643–4 = 115–16. |
| „ | 700–1000 | none. |
| | | 1038 ab = 853–4. |
| | | 1070 ab = 877–8. |
| | | 1071–4 = 213–18. |
| | | 1081–2 b = 39–42. |
| | | 1082 c–f = 87–90. |
| | | 1104 ab } = 571–2. |
| | | 1105–(6) } = (417–18). |
| | | 1109–14 = 57–60. |
| „ | 1000–1220 | 1114 ab = 619–20. |
| | | 1160 ab = 1095–6. |
| | | 1161–2 = 409–10. |
| | | 1162 a–f = 441–6. |
| | | 1164 a–d = 97–100. |
| | | 1164 e–h = 415–18. |
| | | 1178 ab = 555–6. |
| | | 1184 ab = 367–8. |

[1] Besides ordinary variants we have a few cases due to a desire for abridgement and the elimination of metaphor and an intentional trifling with the order of words. Cf. 213–8 and 1071–4; 57–60 and 1109–14.

[2] As our earliest MSS. contain a greater number of repetitions

Many modern scholars have taken the presence of the repetitions to prove the composite origin of the Sylloge, and this is the only satisfactory explanation that has yet been offered.[1] Owing to the trivial variations in the text, these repeated elegies cannot be due to the repetition of a poem for the purpose of supplying catchwords, or to its insertion as a cross-reference under another title, as Geyso[2] maintains when he claims that the collections of Stobaeus afford instances of the same lines adduced under different headings. The differences in text are too slight to admit the explanation put forward by Mr. Harrison, viz. that the repetitions were issued as new poems by Theognis himself. It is evident that we have to deal with different versions of the same lines derived from different sources. The two examples chosen by Geyso to prove his hypothesis will serve as an excellent illustration of my contention. Stobaeus quoted Theognis 183 sqq. in the section entitled *περὶ μνηστείας* and again under *περὶ εὐγενείας*. The text varies considerably; in the first instance the lines are given in a detached quotation as *Θεόγνιδος*; when they meet us again they occur in a long extract *Ξενοφῶντος ἐκ τοῦ περὶ Θεόγνιδος*. His other example is Th. 35, 6, which comes in a long extract from the *Memorabilia* of Xenophon under the general heading *περὶ φιλοπονίας*: it is also included in a prose passage attributed to Musonius and placed in the section entitled *περὶ γεωργίας ὅτι ἀγαθόν*. Here again diversity of origin accounts for diversity of text.

than any of the others, it is not at all unlikely that the collection originally included a still greater proportion which were gradually thinned out by the copyists of successive generations.

[1] Studemund has attempted to account for the lack of arrangement in the order of the poems as presented in our MSS. by assuming that in the archetype their original order had been lost by the accidental transposition of the leaves on which they were written. He has not explained how the repeated elegies came to be grouped in masses towards the end of the book.

[2] *Studia Theognidea*, p. 52.

As most of the repetitions come after 1038 H. Schneidewin[1] holds that the first book is composed of two anthologies, the second of which begins somewhere between 878 and 1038. Van der Mey finds the beginning of the second about 769; Geyso, arguing from the prayer to the gods, draws the line at 756. They all agree in regarding 1231–1389 as an independent compilation.

*Book I a collection of Anthologies.*

These scholars have been too timid in applying their own principles; for they have been content to leave repetitions within the anthologies whose existence they claim to have established; there are three cases of repeated couplets before 650, and three lines occur twice in 1090–1170. My own view is that the first book of the *Theognidea* includes several collections of varying length supplemented by a number of separate elegies drawn from many different sources. The first portion 1–252 is a well-arranged compilation complete in itself; it contains no repetitions, and the poems are carefully grouped under different headings that do not recur. We have first a series of opening invocations leading up to an introductory poem (19–26) addressed to Cyrnus and giving the author's name and method of composition. It is highly probable that we have in this section (Th. 1–26) the beginning of his book as arranged by Theognis himself. In 27–38 the poet declares his intention of instructing Cyrnus in the ways of the 'good', and states his general maxim or text, 'always associate with the "good" and avoid the "bad."' He then proceeds to discuss the political situation (39–42, 43–52, 53–68), and shows how the 'bad' are responsible for the ruin of the state; the poet's young friend is told how to conduct himself under the new régime, and is warned against friendship with the city's new masters. 69–128 are all on

[1] Cf. H. Schneidewin, *De Syllogis Theognideis*, 1878; Van der Mey, *Studia Theognidea*, 1869; Rintelen, *De Theognide*, 1863.

the subject of friendship; 69–72 'make friends of the "good"'; 73–86, four elegies on the scarcity of faithful friends; 87–100 tell us what qualities are desirable and undesirable in a friend; 101–14, four elegies on the 'bad' as friends; 115–28, three on the difficulty of distinguishing between true and false friends; 129–72 contain general remarks and reflections on human affairs, and deal with our relations towards the gods, and especially with our helplessness; the dominant note is 'all is chance! We know nothing': 173 starts with a new subject 'poverty', which is discussed in three poems to be followed by three on its opposite 'wealth' (183–208); 209–36, eight elegies on miscellaneous topics: 237–52 form a closing elegy in which the poet informs Cyrnus of the fame he has won for him.

My theory regarding the genesis of the Theognidean Sylloge would adequately account for: (1) the insignificant variants in the text of the repetitions which generally look like readings from two closely-allied MSS. of the same poem or piece of prose[1]: the MSS. of Theognis often differ more from one another than do the repeated poems; (2) the form of one or two repeated poems that have been subjected to more drastic treatment: (3) the recurrence of groups of elegies or single elegies dealing with a topic already treated; (4) the disconnected appearance of some elegies that irresistibly remind us of the poems that make up 'the complete fragments' of lost poets in collections like Bergk's *Poetae Lyrici* or the *Fragmenta Comicorum*; in both cases we have bits of

[1] A careful comparison has convinced me that almost without exception the best text has been preserved where the repeated passages first occur; and, generally speaking, the student will find that he is more frequently confronted with textual difficulties in the later portions of the *Theognidea*. Cf. the dissertations of H. Schneidewin and Schäfer, and Van der Mey's *Studia*; see Appendix on 211, 409.

poetry that were found as detached quotations in the works of ancient writers.

*The Theognidea an anthology of pre-Alexandrian elegies.*

There are two questions which now call for a solution. (1) To what period in the history of Greek Literature do the poems included in the *Theognidea* belong? (2) When was our present collection put together?

We know that the Sylloge contains elegies or portions of elegies composed by predecessors of Theognis, viz. Tyrtaeus, Mimnermus, and Solon; with the probable exception of Euenus the Parian, and one or two interpolations and additions to incomplete elegies (cf. 253, 1259), it cannot be proved that the collection contains anything later than the age of Theognis himself. There are, besides, many indications that point to an early date.[1] There is no allusion to any event later than the Persian Wars, and before relegating any single poem in the second book to a late period we should remember that paederasty was in vogue as early as the days of Solon.

In language and vocabulary the *Theognidea* bear a striking resemblance to Homer and the early elegists: again and again the same phrases recur and the same expressions are found in the same metrical positions. I have endeavoured in my Commentary, by means of numerous quotations and references, to illustrate the close dependence of our poems upon the language of Homer, as well as their connexion in general style, form, and diction, with the elegiac poets of the seventh and sixth centuries B.C. It is true that we occasionally meet with words that do not elsewhere occur until a compara-

[1] Bergk sees proofs of an early date in the reff. to the war-chariot, 551, 889 (both very doubtful), and the early δεῖπνον, 998; *Gr. Lit.-Gesch.* ii, p. 304. The Onomacritus addressed v. 503 may well be the famous forger of oracles, and there is no reason to believe that any of the other persons mentioned belong to a later age. Harrison has not produced sufficient evidence to connect them with Megara and Theognis.

tively late period; the verses in which they are found should not on that account be condemned as late intruders; similar instances are not unknown in Homer and other early poets. For example, after Homer (incl. the *Hymns*) there seems to be no instance of *βρώμη* until we come to Posidippus (fl. 270 B.C.), and if we may trust the dictionaries, not again until Oppian (fl. 170 A.D.), and after him Quintus of Smyrna (fl. c. 400 A.D.).

The dialect is just what we should expect in sixth-century non-Ionic authors, and the critics have signally failed in their attacks upon certain features in the versification. The ideas and the dress they wear frequently remind us of Bacchylides, Pindar,[1] Archilochus, Phocylides, and the other exponents of that intensely practical gnomic wisdom which characterizes the century of Hipparchus and Solon.

Simple and straightforward in thought and diction, our elegies present none of those fanciful conceits and abstruse mythological allusions which are so distinctive a feature in the poetry of the Alexandrian age. As we possess but 600 lines of elegiac verse from Simonides of Ceos to Theocritus of Chios (incl.), it would be rash to exclude the later fifth and the fourth centuries from our collection, especially as there is no strongly marked difference between their elegiac remains and those of the preceding ages. But we may at any rate safely assert that we have to deal with an anthology of pre-Alexandrian verse.

*Theognis edited a collection addressed to Cyrnus.*

The book opens with a fitting introduction, which includes three elegies of equal length addressed to deities naturally associated with the poet's art. 5–10 is out of place; it disturbs the balance of the structure, and is an interpolation probably taken from a Delian hymn. Beginning with a general prayer to Apollo and another to Artemis, we pass from the distinctively Theognidean

[1] For parallels in Pindar and Bacchylides see Harrison's *Appendix V*, and Jebb's *Bacchylides*, Introd., p. 64, and Index.

maxim in v. 17 to the revelation of the poet's identity in 19–26. For the authenticity of v. 14 we have the testimony of Aristotle, ὅπερ λέγει Θέογνις, *Eth. Eud.* 7. 10. It is not unlikely, then, that we have in vv. 1–26 the beginning of a collection published by Theognis himself. He had already attained to national distinction as a poet (cf. 23) when he gathered together a number of hortatory elegies addressed to Cyrnus and issued them to the public. We may infer from 237–52, which probably formed the epilogue to his book, that he intended these poems to be sung at convivial gatherings (239–42). The tone of these elegies would be strictly practical: the poet would instruct his young friend in the ways of life and point out the lessons to be drawn from current politics (cf. 27–42, &c.).[1]

This hypothesis[2] fits in well with the general opinion of the ancients regarding Theognis: among the elegists he is the gnomic and paraenetic poet *par excellence*, and he holds a unique position side by side with Hesiod and Phocylides as one of the ἄριστοι σύμβουλοι τῷ βίῳ τῷ τῶν ἀνθρώπων. Γνωμολογίαι, ὑποθῆκαι, παραινέσεις are the most frequent descriptions of his work. A book entirely devoted to 'counsels' would attract greater attention and win for the author greater fame as a moralist than would a miscellaneous assortment of elegies like the first book of our Sylloge.

Athenaeus (c. 200 A. D.), to support a charge of luxurious living, quotes Th. 997–1002, and then incidentally adds

[1] There is no need to suppose that every poem contained the invocation Κύρνε, while it is certain that the series would not include elegies addressed to other persons. 1–252 contains foreign matter besides 5–10, viz. 153–4, 227–32 (Solon).

[2] We may still come across the title of the book *To Cyrnus* in the confused statements of Suidas, and it has been transferred to our Sylloge in the titles of several inferior MSS., e.g. Θεόγνιδος Μεγαρέως γνωμολογία πρὸς Κύρνον Πολυπαίδην τὸν ἐρώμενον, *h*, Θεόγνιδος γνῶμαι τοῦ Μεγαρέως πρὸς Κύρνον τὸν ἑαυτοῦ φίλον, *r*.

another accusation based upon 993–6, which he also quotes. As I cannot follow Harrison in regarding these two elegies to be portions of one poem, I think it likely that Athenaeus found the verses in a collection ascribed to Theognis that may or may not be the First Book which we possess. He certainly was unacquainted with the *Musa Paedica*. Cyril (died 444 A.D.), replying to his opponent Julian, knew of none but the 'hypothetic' Theognis, else he could never have referred to his works as *ὁποῖά περ ἂν καὶ τίτθαι κορίοις καὶ μὴν καὶ παιδαγωγοὶ φαῖεν ἂν νουθετοῦντες τὰ μειράκια*. Even if the bishop had never read a line of Theognis, he was thus at any rate, although with a disparaging turn of language, echoing the traditional opinion of classical antiquity.

Our collection (Book I) was certainly used (occasionally, if not always) by Stobaeus (early sixth cent.), as is proved by the order in which he quotes certain passages[1] and the fact that he assigns to Theognis poems which others (and in one instance Stobaeus himself) ascribe to Solon.[2]

There is no reason to suppose that the second book was known to him. With the doubtful exception of Suidas there is not a single reference to this collection (*β′*) in the whole body of ancient literature. By the time of Stobaeus 'occasional' poems ascribed to Theognis had been brought together, and fragments found as quotations in literary and philosophical works, besides the *disiecta membra* of the original gnomology as well as a large admixture of foreign matter, had been incorporated in one compilation. This may explain how it is that, with the exception of three couplets addressed to Cyrnus and a fragment of two lines quoted as an example of *γρῖφος* by Athenaeus, all the

[1] Stob. xviii. 14, 15, 16, 17 = Th. 479–86, 497–8, 499–502, 503–8. The order differs in St. 96, where we have 14 = Th. 649–52 + 177–8 : 15 = 155–8 + 179–80 : 16 = 175–6.

[2] Where the text differs from that of the original, Stobaeus agrees with the version in the MSS. of Theognis.

quotations from Theognis in ancient Greek authors are found in the first book that passes under his name. There is no need to assume that these missing verses, which are usually printed after v. 1220, were included in a lost section of *Theognidea* supposed to have originally formed the conclusion of ἐλεγείων α′. The elegies quoted by Stobaeus may well have been inadvertently omitted by copyists in the course of the five centuries that elapsed between his day and the writing of our earliest MS.; we know that 1157–8, which are preserved in Stobaeus alone, must have occurred in the archetype of all our MSS. or some other MS. of which it was a copy. It is also possible that Athenaeus was wrong in his ascription of 1229–30, or perhaps the person he meant was the other Theognis, the dramatist, nicknamed 'Snow'.

### *The Argument from Dialect.*

The text of the *Theognidea* contains a number of non-Ionic forms that do not occur in the Homeric dialect. Some scholars regard these as the result of corruption in our MSS., and advocate their wholesale expulsion in favour of the genuine Ionic equivalents. A careful comparison of Ionian and non-Ionian elegy will not justify this arbitrary method of dealing with the MS. evidence. I have collected all the instances of η and α after ρ or a vowel[1] in the elegies of Callinus, Asius, Mimnermus, Demodocus, Xenophanes, Archilochus, and Anacreon, and the genuine hexameters of Phocylides; these were all natives of Ionia, and wrote before 500 B.C. The proportion of η to α forms is forty-two to two. From the elegiac poems of the non-Ionian Tyrtaeus and Solon we have thirty-nine to sixteen (Tyrt. 17 to 6, Sol. 22 to 10).

[1] I have not included datives in -ιῃσι or proper names in -εης. Several poets not mentioned in the above lists do not offer any specifically Ionic or Attic forms. I have omitted one or two cases in which the evidence did not seem decisive on either side.

In the next period I have taken from Bergk's *Poetae Lyrici* the elegies of Sophocles, Ion, Melanthius, Dionysius Chalcus, Agathon, Euenus, Critias, Socrates, Antimachus, Plato, Zeuxis, Parrhasius, Aristotle, and Crates; there is again a striking difference in the result: twenty-one *η* forms, thirty *α* forms.

There can be no mistake about the significance of these figures. The differences cannot be due to varying degrees of corruption in the MSS., as our sources for the text are practically identical in each of the three divisions, viz. quotations in Plutarch, Athenaeus, Stobaeus, &c. We have before us a clear proof of the encroachments of Attic vocalism upon the native Ionic of Asia and the Islands. In the first group we have evidently to deal with one or two Attic forms that have crept into the text and ousted the original Ionic vowels; similar intruders meet us in the MSS. of Herodotus and Hippocrates: there is no reason to doubt that, except when composing a certain class of epigram, the Ionian elegists of the early period remained faithful to their native dialect. During the early period (i. e. before 500) we find foreign writers of Ionic elegy, like Tyrtaeus and Solon, indulging in occasional touches of local colouring; by the end of the fifth century Atticism has invaded the very home of Ionic, and the Attic forms outnumber the others even in the works of Euenus the Parian and Ion of Chios.

In the above investigation I have rigidly excluded all elegies that could be classed as dedications or epitaphs: for it was the custom to introduce the dialect of the dedicator or the hero commemorated, e. g. Anacreon 102 (on a Corinthian) has Φειδόλα ἵππος, *Κρονίδᾳ, μνᾶμα, ἀρετᾶς* (all in one couplet), and 103 *σὰν χάριν*, 115 *τὰν ἀγέλαν*. To the above cause is due the omission from my first group of (1) three couplets by Archilochus which contain five *η* and no *α* forms; (2) Anacreon 100–116, with numerous

Dorisms; in the second group there are no omissions; the omissions in the third are numerous, including the whole of Simonides and most of Plato.

The same principle applies to the other cases of Atticisms in early elegy, e. g. *ου* for *ευ* (*εο*), &c. Such forms are alien to genuine Ionic, and should be removed as corruptions in the works of native Ionians who wrote during the first period; but where the MS. evidence is good, we cannot dispute their right to remain in the text of their non-Ionic contemporaries. Having once admitted this claim, the editor of Theognis must be content to accept the guidance of the most reliable MS. authority, and at the same time resign himself to the certainty of having admitted into the text, in company with Attic forms introduced by the original author, a small proportion of intruders, impossible to detect, smuggled in by scribes of a later generation.[1] Of course some of the Ionic forms may be due to a similar corruption, as in Solon 13. 46, where the MSS. give us a pseudo-Ionic *οὐδεμίην*,[2] and Th. 152, where A has *μηδεμίην*.

These Atticisms throw but little light on the composition of the Theognidean collection. They may have been placed there by Theognis himself following the tradition inaugurated by Tyrtaeus and Solon; for they sometimes occur in elegies of well-established authenticity (cf. Th. 120, 129, 1220). It is equally possible that the poems in question are the work of earlier, contemporary,

[1] I have admitted non-Ionic forms into the text only where they are supported by unusually strong MS. evidence. Such forms must have the support of at least AO or A*. Πολυπαΐδης is of course a Doric formation; *πάομαι* = *κτάομαι*: forms like *πρᾶγμα* may owe their existence to Doric as well as Attic influence.

[2] I cannot follow Prof. Weir Smyth (*I. D.* 61, 189) in rejecting as pseudo-Ionisms all the forms with Ionic *η* in the elegies of Solon, although even the earliest metrical inscriptions of Attica invariably present the corresponding Attic *α*: cf. *ἡλικίας*, C. I. A. 1.471, *πρᾶγμ'*, ib. 463 (age of Solon). See Schwyzer-Meisterhans, *Gram. d. attischen Inschriften*, p. 17.

or later poets. We should also bear in mind that in almost every instance, without doing violence to the metre, the genuine Ionic may be reintroduced to replace the Attic of the MSS.

### '*Restored Fragments.*'

Unsuccessful attempts have been made by Beschorner and others to recover lost lines of Theognis by recasting into metrical form some of the references in ancient authors. Out of Plato, Laws 630 C, Beschorner recovered a pentameter, *ἥν κε δικαιοσύνην τις τελέαν καλέσῃ*. But *ὥς φησι* in this passage refers to the words of Theognis already quoted, *πιστὸς ἀνήρ κτλ.* From Ar. *Nic. Eth.* 1177 he extracted *χρὴ δ' ἀνθρώπινα, Κύρνε, φρονεῖν ἄνθρωπον ἐόντα* | *θνητά τε τὸν θνητόν*. There is no need to suppose that Aristotle had Theognis in mind when he used the word *παραινοῦντας*. See Sitzler in Bursian's *Jahresbericht*. 1900.

Bergk, *R. M.* 1845, claimed for Theognis a line twice quoted by Ar., *Eud. Eth.* 7. 2, 7. 10 *οὐκέτι γιγνώσκουσιν Ἀθηναῖοι Μεγαρῆας*; where it is first quoted by Aristotle, it is called *παροιμία*, an expression frequently applied to lines of Theognis.

Hesychius alludes to a parody of Theognis. *Πολυπαίδης· παρῴδηται ἐκ τῶν Θεόγνιδος βόμβων ἐπαινήσω*, for which Bergk reads *Βολβὸν ἐπαινήσω, Πολυπαίδη*, a travesty of an elegy by Theognis now no longer extant. Geyso (*Stud. Th.*, p. 17) discusses the passage with considerable detail, and concludes that the author parodied Antisthenes, who wrote a *προτρεπτικός* on Theognis; he corrects the text into ἐκ τῶν περὶ Θεόγνιδος, and for *βόμβων* suggests *βόμβον* (= *βομβυλιόν*), a narrow-necked drinking-vessel, praised by Antisthenes as a check against immoderate potations. Cf. Athen. 465.

## CHAPTER IV.—TESTIMONIA

### Quotations as Evidence for the Text

Many editors have attached too great importance to the quotations from Theognis in ancient writers; interesting they often are, but they contribute little to our knowledge of the text. As their readings are accessible to all in the pages of Bergk's *P. L. G.*, I have not thought it necessary to record them in my critical notes, except where they present a striking difference or offer any help in cases of doubt. Bergk allowed himself to be unduly influenced by the antiquity of the books in which they occur, and by the consensus of opinion among the ancients regarding the form of certain much-quoted lines. For instance, because Th. 175 is frequently quoted in the form χρὴ πενίην φεύγοντα, he proposed to substitute this for the Theognidean version ἣν δὴ χρὴ φεύγοντα; cf. also his inferences from Plato discussed in Appendix on 429.

Wherever we find, whether in an anthology or elsewhere, a poem quoted for its own sake as a complete whole. it will often exhibit a sounder text than detached fragments of the same poem incidentally cited by very early classical writers. Frequently a line has to be changed before it can bear an independent existence; ἣν δὴ χρή cannot stand alone; χρὴ πενίην is an obvious emendation which admirably suits the requirements of its new position; and καὶ γὰρ ἀνὴρ πενίῃ δεδμημένος (177) has been transformed into a complete sentence by the simple expedient of reading πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος. Cf. Eur. *Medea* 263 σιγᾶν. γυνὴ γὰρ τἄλλα μὲν φόβου πλέα which reappears in Stob. 73. 8 as γυνὴ γάρ ἐστι τἄλλα μὲν φόβου πλέα. Again cf. κηρύσσει μαθεῖν | τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἂν κτλ, Eur. *Heracld.* 865, and τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦτε πρίν κτλ (Stob. 105. 26).

Sometimes it suits our fancy to change an independent

sentence into a combination of nouns and adjectives. Keats wrote: 'A thing of beauty *is* a joy for ever' (*Endym.* 1): we frequently refer to an admired object as 'a thing of beauty *and* a joy for ever'. A misquotation occasionally seizes the popular fancy, fights its way into literature, and is perpetuated from age to age as a separate quotation, while the correct form continues to live on in the original context; men quite familiar with the latter still do not scruple to adopt the usurper in writing as well as in conversation. We frequently read and hear of 'the man that hath no music *in his soul*': Shakespeare wrote *in himself* (*M. of Venice*, Act 5, Sc. 1); 'music,' we are told, 'hath charms to soothe *the savage beast*': the original has 'a savage *breast*' (Congreve, *Mourning Bride*, Act 1, Sc. 1); cf. 'fresh *fields* and pastures new' for 'fresh *woods*' (*Lycidas* ad fin).[1]

The text of classical authors is often 'corrected' by the use of semi-quotations found in early writers; the following example should serve as a warning. In Theophr. *Hist. Plants* 9. 15 we read καὶ γὰρ Αἰσχύλος ἐν ταῖς ἐλεγείαις ὡς πολυφάρμακον λέγει τὴν Τυρρηνίαν, Τυρρηνὸν γενεάν, φαρμακοποιὸν ἔθνος (= Aesch. fr. 446). Had not the words τὴν Τυρ. been followed by the quotation, some editors would no doubt have been tempted to accept πολυφ. as the word actually used by the dramatist; and if we possessed a MS. of the poem in question, the correct reading φαρμακοπ. would probably have been ejected, and the line emended so as to admit the other adjective.

[1] For a fruitful discussion of all quotations from Theognis see Oscar Crüger's dissertation *De loc. Th. ap. vet. script.*, 1882.

## QUOTATIONS BEARING ON THE HISTORY OF THE THEOGNIDEAN POEMS.

*Plato.*

*Laws* 630 A. Th. 77, 8 quoted under the name of Theognis.

*Meno* 95 D.

Σωκ. Θέογνιν τὸν ποιητὴν οἶσθ' ὅτι ταὐτὰ ταῦτα λέγει;
Μέν. ἐν ποίοις ἔπεσιν; Σωκ. ἐν τοῖς ἐλεγείοις οὗ λέγει
καὶ παρὰ τοῖσιν πῖνε καὶ ἔσθιε, καὶ μετὰ τοῖσιν
ἵζε καὶ ἅνδανε τοῖς, ὧν μεγάλη δύναμις.
ἐσθλῶν μὲν γὰρ ἄπ' ἐσθλὰ διδάξεαι· ἢν δὲ κακοῖσιν
συμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον [Th. 33–6].
οἶσθ' ὅτι ἐν τούτοις μὲν ὡς διδακτοῦ οὔσης τῆς ἀρετῆς λέγει;
Μέν. φαίνεταί γε. Σωκ. ἐν ἄλλοις δέ γε ὀλίγον μεταβάς,
εἰ δ' ἦν ποιητόν, φησί, καὶ ἔνθετον ἀνδρὶ νόημα [Th. 435],
λέγει πως ὅτι
πολλοὺς ἂν μισθοὺς καὶ μεγάλους ἔφερον [Th. 434]
οἱ δυνάμενοι τοῦτο ποιεῖν, καὶ
οὔ ποτ' ἂν ἐξ ἀγαθοῦ πατρὸς ἔγεντο κακός,
πειθόμενος μύθοισι σαόφροσιν. ἀλλὰ διδάσκων
οὔ ποτε ποιήσεις τὸν κακὸν ἄνδρ' ἀγαθόν [Th. 436–8].
ἐννοεῖς ὅτι αὐτὸς αὑτῷ πάλιν περὶ τῶν αὐτῶν τἀναντία λέγει;
Μέν. φαίνεται.

διδάξεαι (Th. MSS. *μαθήσεαι*) is probably due to the title of the discussion (*εἰ διδακτὸν ἡ ἀρετή*). For other questions arising out of the text see Appendix.

The words *ἐν ποίοις ἔπεσιν* have been taken as a proof that the published poems of Theognis were not confined to the elegiac couplet, and, in defiance of overwhelming evidence to the contrary, a statement by Clement of Alexandria has been brought in to supply the required verses. They are assumed to be the well-known and oft-quoted Pythian oracle containing the lines: *ὑμεῖς δ', ὦ*

Μεγαρεῖς, οὔτε τρίτοι οὔτε τέταρτοι οὔτε δυωδέκατοι, οὔτ᾽ ἐν λόγῳ οὔτ᾽ ἐν ἀριθμῷ (according to some versions they were addressed to Αἰγιέες and not to Μεγαρεῖς); Clement alone (*Stromat.* 901) ascribes them to Theognis (φησὶν ὁ Θέογνις). There is not the slightest ground for allowing his authority to prevail against the numerous other writers who quote the oracle; for a list of these cf. Leutsch-Schneidewin's *Paroemiogr. Graeci*, note on Zenobius, 1. 48.

The translation 'In what kind of verses' (*metre*) hardly suits the context. Socrates begins by declaring that Theognis contradicts himself on a question of education. Can we believe that Meno, who is keenly interested in the discussion, coolly interrupts the speaker with the totally irrelevant question: 'What metre are these verses you refer to written in?' The 'kind of verse' may refer not to the *metrical form*, but to the *subject-matter* and *wording*, i. e. How does the poet express himself? Or ἐν π. ἔπεσιν may simply mean 'Where?'[1]

Many scholars take ὀλίγον μεταβάς to mean 'slightly changing his point of view'. The fatal objection to this rendering lies in the words that immediately follow the quotations, ἐννοεῖς κτλ. Would Socrates at one and the same moment refer to the poem of Theognis as showing 'a slight change of standpoint' and 'a direct self-contradiction'? It is better to translate 'after a slight digression',[2] and this is supported by the wording of the two references made to Theognis.

They are both arranged in the same way, (1) reference to the passage, (2) quotation, (3) criticism in the form of a question, with the same reply in each case (φαίνεται). The inference is that the words ὀλίγον μεταβάς are a mere

[1] Cf. Eur. *Bacch.* 1291, ποῦ δ᾽ ὤλετ᾽; ἦ κατ᾽ οἶκον ἢ ποίοις τόποις: οὗπερ κτλ. ἐν ποίοις τόποις; *El.* 622 = [ubi]? For ἔπη cf. Th. 20, 22.

[2] μεταβ. is used by Homer for a change of theme; cf. ἀλλ᾽ ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον, *Od.* 8. 492; cf. *Hymn Aphr.* 293 σεῦ δ᾽ ἐγὼ ἀρξάμενος μεταβήσομαι ἄλλον ἐς ὕμνον.

reference. Instead of saying ἐν ἄλλοις οὗ λέγει Socrates uses the expression ὀλ. μετ. to emphasize his charge by showing that the poems are in the same book and not far from one another. The interval of 400 lines that separates them in our MSS. seems too long to suit this description. and this makes it at least possible that Plato found them nearer one another in his copy of Theognis. The passage certainly proves the existence of a book of poems attributed to Theognis in the early fourth century, and this is perhaps all that it does prove: the philosopher may have been quoting from memory, and we must therefore not attach too much importance to his statements.

### *Xenophon.*

*Sympos.* 2. 4 quotes, under the name of Theognis, 35–6, in an ethical discussion on the question, 'Can virtue be taught?'

*Memor.* 1. 2. 20. The same lines are cited without the poet's name (τῶν ποιητῶν ὅ τε λέγων).

### '*Xenophon*' *in Stobaeus* 88. 14.

When Welcker rearranged the *Theognidea* and attempted to re-establish their original order, he placed at the beginning of the collection an elegy that in the MSS. stands as vv. 183–90. His argument is based on the wrong interpretation of the word ἀρχή in a passage quoted by Stobaeus under the lemma Ξενοφῶντος ἐκ τοῦ περὶ Θεόγνιδος.

'Θεόγνιδός ἐστιν ἔπη τοῦ Μεγαρέως.' οὗτος δὲ ὁ ποιητὴς περὶ οὐδενὸς ἄλλου λόγον πεποίηται ἢ περὶ ἀρετῆς καὶ κακίας ἀνθρώπων, καὶ ἔστιν ἡ ποίησις σύγγραμμα περὶ ἀνθρώπων· ὥσπερ εἴ τις ἱππικὸς ὢν συγγράψειε περὶ ἱππικῆς. ἡ οὖν ἀρχή μοι δοκεῖ τῆς ποιήσεως ὀρθῶς ἔχειν· ἄρχεται γὰρ πρῶτον ἀπὸ τοῦ εὖ γενέσθαι. ᾤετο γὰρ οὔτε ἄνθρωπον οὔτε τῶν ἄλλων οὐδὲν ἂν ἀγαθὸν εἶναι, εἰ μὴ τὰ γεννήσοντα ἀγαθὰ εἴη. ἔδοξεν οὖν αὐτῷ παραδείγμασι τοῖς ἄλλοις ζῴοις χρήσασθαι, ὅσα μὴ εἰκῇ τρέφεται,

ἀλλὰ μετὰ τέχνης ἕκαστα θεραπεύεται, ὅπως γενναιότατα ἔσονται. δηλοῖ δ' ἐν τοῖσδε τοῖς ἔπεσι· κριοὺς μὲν κτλ. Th. 183–90.

ταῦτα τὰ ἔπη λέγει τοὺς ἀνθρώπους οὐκ ἐπίστασθαι γεννᾶν ἐξ ἀλλήλων, κᾆτα γίγνεσθαι τὸ γένος τῶν ἀνθρώπων κάκιον ἀεὶ μιγνύμενον τὸ χεῖρον τῷ βελτίονι. οἱ δὲ πολλοὶ ἐκ τούτων τῶν ἐπῶν οἴονται τὸν ποιητὴν πολυπραγμοσύνην (?) τῶν ἀνθρώπων κατηγορεῖν καὶ ἀντὶ χρημάτων ἀγένειαν καὶ κακίαν ἀντικαταλλάττεσθαι εἰδότας· ἐμοὶ δὲ δοκεῖ ἄγνοιαν κατηγορεῖν περὶ τὸν αὐτῶν βίον.

The origin of the extract has been the subject of much controversy: some stoutly uphold the claims of Xenophon, others with equal tenacity refuse to regard it as his work.[1] An attempt has been made to father the section on Antisthenes, and the title has accordingly been changed to read Ἀντισθένους ἐκ τοῦ π. Θ. the treatise mentioned being one of the two books referred to by Diogenes Laertius (see infra, p. 96). Some (e.g. Rausch, Geyso) think that the name of Xenophon was introduced owing to a mistaken inference from the words εἴ τις ἱππικὸς κτλ., in which they detect a reference to Xenophon's treatise περὶ ἱππικῆς: others hold it to be the title of a lost section that immediately preceded the quotation about Theognis.

The integrity of this passage has also been contested, but I can see no reason to assume that the lines following the verses cited (ταῦτα τὰ ἔπη κτλ.) are an addition from another source. The extract cannot be derived from any treatise on Theognis: its whole tone and drift show it to be merely an incident in an ethical discussion similar to that which hinges on the poem of Simonides in the *Protagoras* of Plato: and it is clear from the final paragraph that the writer is more concerned with a vindication of his own theories than with the correct interpretation of the poet's meaning. The words οἱ δὲ πολλοὶ ἐκ τούτων τῶν ἐπῶν κτλ. indicate that these lines of Theognis, like 33–6, 175–8, 429–38, had found a place in many debates on

[1] Cf. an able essay by Immisch *Xenophon über Theognis*.

points of conduct and theoretical morality, and the author (or speaker) is eager to press his own views in opposition to current opinion. In such a context we need feel no surprise if we find the *Theognidea* loosely called an 'Essay on Goodness and Badness' by a man who is capable of so grossly distorting the words of Theognis as to tell us that the object of the poet's attack is not avarice, but ignorance.[1] It has more than once been suggested (e. g. by Heiland) that the fragment may possibly have occurred in a lost section of the *Memorabilia*; this would sufficiently account for the absence of the alleged book on Theognis from the list of Xenophon's works as given by Diogenes Laertius. Possibly the original lemma had merely Ξενοφῶντος and the other words were added as a guess from the substance of the extract to bring the title into line with those of the two preceding extracts; or it may be that a word was lost after ἐκ τοῦ περί and the gap filled when a later copyist adopted the simple and plausible remedy of repeating the poet's name. As to the authenticity of the passage, our verdict must still be *non liquet*.

Objection has been raised to σύγγραμμα on the ground that it means 'a prose treatise'. Like our word 'composition' and 'essay' (cf. Pope's *Essay on Man*) it is occasionally used of poetry as well as of prose. Cf. ἕκαστα τῶν συγγραμμάτων (hexameters) Hdt. 1. 48; ὃς δὲ καὶ μόνος ἐπεμνήσθη Ὅμηρος οὐ πάνυ ἀκριβῶς συνέγραψε Lucian *V. H.* 2. 32; Πείσανδρος (an epic poet) συνέγραψεν Theocr. *Epigr.* 22. 4. The author of περὶ Ὕψους uses συγγραφεύς for 'writer', e. g. 27. 1, followed by a quotation from Homer, cf. 22. 1, 33. 1. The addition of ἡ ποίησις makes a very great difference.[2] It would be wrong to say that Dante wrote a 'trea-

[1] How would he explain εἰδώς in 193? Again in 195 ἀνάγκη is distinctly said to be responsible for a man's conduct. μελεδαίνει (185), ἀναίνεται (187), βούλεται (188), τιμῶσι (189) all point to the race for wealth.

[2] For the general description cf. Dio Chrys., who (*Orat.* 55) declares that Homer and Socrates ἐλεγίτην περὶ ἀρετῆς ἀνθρώπων καὶ περὶ

tise' on *The Religious Beliefs of the Middle Ages*: but it would be quite correct to declare that *Dante's poem* is a 'treatise' on that subject.

That *ἡ ποίησις* (line 3) means 'the poetry of Theognis' is clear from the expressions already used, *ὁ ποιητὴς περὶ κτλ.*: this in turn fixes the meaning of *τῆς ποιήσεως*; we must translate *ἡ οὖν ἀρχὴ κτλ.*: 'The starting-point of his poetry' . . . 'for the poet starts with "good birth"': the subject of *ἄρχεται* is the same as that of *ᾤετο*. Whatever interpretation be attached to *ἀρχή* the fact remains that *εὐγένεια* is the one essential quality in the social philosophy of Theognis. Even if we follow Bergk, Schömann, and other scholars in adopting the literal significance of *ἀρχή* ('opening lines of his poetry'), there is nothing in the extract above quoted to imply that the poem cited was that *ἀρχή*; *εὖ γενέσθαι* may well be a reference to the *ἀγαθοί* whose society is recommended to Cyrnus in the lines that come immediately after the introductory verses (1–26).

*Isocrates.*

*Ad Nicoclen*, p. 23. Ἐπεὶ κἀκεῖνό μοι πρόδηλον ἦν, ὅτι τὰ συμβουλεύοντα καὶ τῶν ποιημάτων καὶ τῶν συγγραμμάτων χρησιμώτατα μὲν ἅπαντες νομίζουσιν, οὐ μὴν ἥδιστά γ᾽ αὐτῶν ἀκούουσιν, ἀλλὰ πεπόνθασιν ὅπερ πρὸς τοὺς νουθετοῦντας· καὶ γὰρ ἐκείνους ἐπαινοῦσι μέν, πλησιάζειν δὲ βούλονται τοῖς συνεξαμαρτάνουσιν, ἀλλ᾽ οὐ τοῖς ἀποτρέπουσιν. σημεῖον δ᾽ ἄν τις ποιήσαιτο τὴν Ἡσιόδου καὶ Θεόγνιδος καὶ Φωκυλίδου ποίησιν· καὶ γὰρ τούτους φασὶ μὲν ἀρίστους γεγενῆσθαι συμβούλους τῷ βίῳ τῷ τῶν ἀνθρώπων. ταῦτα δὲ λέγοντες αἱροῦνται συνδιατρίβειν ταῖς ἀλλήλων ἀνοίαις μᾶλλον ἢ ταῖς ἐκείνων

*κακίας*; cf. also *πᾶσα μὲν ἡ ποίησις τῷ Ὁμήρῳ ἀρετῆς ἐστιν ἔπαινος καὶ πάντα αὐτῷ πρὸς τοῦτο φέρει*, Basil *De. Leg. Libr. Gent.* quoted by Geyso. Aristotle *Rhet.* iii. 3 quotes Alcidamas, who called the *Odyssey* *καλὸν ἀνθρωπίνου βίου κάτοπτρον.*

ὑποθήκαις. ἔτι δ' εἴ τις ἐκλέξειε καὶ[1] τῶν προεχόντων ποιητῶν τὰς καλουμένας γνώμας, ἐφ' αἷς ἐκεῖνοι μάλιστ' ἐσπούδασαν, ὁμοίως ἂν καὶ πρὸς ταύτας διατεθεῖεν· ἥδιον γὰρ ἂν κωμῳδίας τῆς φαυλοτάτης ἢ τῶν οὕτω τεχνικῶς πεποιημένων ἀκούσαιεν.

There is nothing in the above passage or in Plato, *Laws*, 811 (quoted on p. 17), to prove, as some have maintained, that Theognis was read in extracted 'gnomes' or had in any way been 'boiled down' by the time of Isocrates. The quotation from the latter implies a very clear distinction between the ποιήματα of Theognis and his two fellows, and selected 'gnomes' from other poets. Plato would probably place him among the ὅλοι ποιηταί. The two writers had evidently different types of collections in mind: the philosopher was thinking of choice passages running to considerable length such as may be found in the compilations of Stobaeus: Isocrates had wisdom tabloids in mind, moral tonics in the smallest possible doses, complete one-line gnomes from the poets corresponding to the γνῶμαι μονόστιχοι of later ages. When he sent his sermon to Nicocles, anthologies were already common, as we may infer from the words of Plato: but collections of short gnomes had not yet come into vogue.

Isocrates places the works of Theognis, Hesiod, and Phocylides in the class of didactic and hortatory poems. All men, he says, are ready to admit the excellence of these poets as teachers of practical morality: but they have no wish to make a closer acquaintance with their precepts. And if some one were to make a collection of 'gnomes' even from the most eminent poets, men would still prefer comedy of the lowest type to such highly finished works of art.

Bergk took the προέχοντες ποιηταί to be Hesiod, Theognis, and Phocylides, and believed that the hint dropped by

[1] Bekker, following G, omits καί. The other MSS., including D, which is derived from the same original as G, read as above καὶ τῶν.

Isocrates was adopted and a chrestomathy compiled containing moral maxims from the Megarian poet. In that case we should have expected the addition of some such word as *τούτων* or *ἐκείνων* to *τῶν πρ. π.* The poetry of Hesiod and the others is styled *ὑποθῆκαι* and included under *τὰ συμβουλεύοντα* which all consider *χρησιμώτατα*: the authors are compared with *οἱ νουθετοῦντες* and *οἱ ἀποτρέποντες*, and are admitted to be *ἄριστοι σύμβουλοι*: but there is nothing whatever to justify us in assuming that the writer held them to be entitled to the rank of *οἱ πρ. ποιηταί*. The contrast is not between *ὑποθῆκαι* and gnomes extracted from them, but between the writings of Hesiod, Theognis, and Phocylides as a whole, and choice moral selections culled from the most eminent poets of Greece: the first class wrote with a didactic purpose, the second could supply extracts which would be useful for moral instruction.

Isocrates implies that there was, in the didactic works of the poets he mentions, nothing to amuse their audience: unlike the tragic dramatists they used no means *τοὺς ἀκροωμένους ψυχαγωγεῖν* (p. 24). Theognis did not need an 'extractor': others did. Had the works referred to resembled our Theognidean Sylloge in containing a sprinkling of convivial and erotic elegies they would have offered the sauce required to tickle the popular palate, and Isocrates could not have referred to them in the above terms. But his words would be most appropriate if the moral precepts of Theognis were all included in a separate collection, as, for instance, in the *Works and Days*.

We may still believe that Theognis composed 'occasional' verses of a frivolous tendency: our contention is that they formed no part of the *ὑποθῆκαι πρὸς Κύρνον*.

Isocrates had a great admiration for our poet, and was intimately acquainted with his works, as is abundantly proved by the frequent reminiscences in his writings.

Had there existed in the latter half of the fourth century a *Musa Paedica* attributed to Theognis, it could hardly have escaped his notice, nor could he have drawn such a sharp distinction between its author and the συνεξαμαρτάνοντες with their ἄνοιαι.

*Aristotle.*

*Eth. Nic.* 1. 9, see App. on 255. 6 : ib. 5. 3 καὶ παροιμιαζόμενοί φαμεν. Th. 147 : ib. 9. 9, an allusion to Th. 35 (by name) : 9. 12, a good commentary on Th. 31–8, ἀπομάττονται γὰρ παρ' ἀλλήλων οἷς ἀρέσκονται. ὅθεν "ἐσθλῶν μὲν γὰρ ἄπ' ἐσθλά" (Th. 35, no name) : he did not think it necessary to complete the quotation : every reader could fill in the rest for himself ; a mere hint is enough to indicate a well-known reference, e. g. 'sour grapes,' 'dog in the manger.' Ib. 10. 10, a ref. to Th. 434 (name). Bgk. proposed to read ἀπομάξεαι in Th. 35.

*Eth. Eud.* 1. 1, see App. on 255. 6 : ib. 2. 7 (see p. 32) : 3. 1, 'according to Theognis, ἰσχύς and πλοῦτος = ἀνδρεία' πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος (Th. 177) : 7. 2, Th. 125, 6 (name) : 7. 10, Th. 14 (name).

Περὶ εὐγενείας ap. Stob. 86. 25, alludes to Th. 189 (name). See also p. 32.

*Clearchus*, a follower of Aristotle.

*Ap. Athen.* 256 ἐκ Κύπρου τὸ γένος ὄντες, ἀλλ' οὐκ ἐκ τῆς Θετταλικῆς Τρίκκης, καθάπερ τινὲς εἰρήκασιν, ὧν ἰατρεῦσαι τὴν ἄγνοιαν οὐδ' Ἀσκληπιάδαις τοῦτό γε νομίζω δεδόσθαι. On the ground of this and similar citations Bergk proposed to adopt οὐδ' as the original reading in the poem of Theognis (432). It is simply an easy means of converting a subordinate clause into an independent sentence (εἰ δ' became οὐδ') ; this 'quotation-form' is the reading of one MS. (O).

*Schol. Thucyd.* 2. 43 (quoted by Poppo) Θέογνις γὰρ ὁ ποιήσας τὰς ὑποθήκας φησί: then Th. 175, 6.

*Schol. Soph. O. Col.*, see App. on 425.

*Teles* (end of third cent. B.C.), *ap. Stob.* 97. 31, quotes, without giving the author's name, the first four feet of Th. 109.

*Philo* (flor. 40 A.D.), ii. 469 quotes 535, 6, introduced by the words ἐκεῖνα εὖ πεφώνηται.

*Dio Chrysostom* (born midd. first cent. A.D., banished by Domitian).

In περὶ βασιλείας α′ p. 2, he quotes Th. 432 (οὐδ') introd. by ὥς φησιν ὁ ποιητής. In περὶ βασιλείας β′ p. 18 Philip and Alexander discuss literature. διὰ τί ποτε, ὦ παῖ, σφόδρα οὕτως ἐκπέπληξαι τὸν Ὅμηρον, ὥστε διατρίβεις περὶ ⟨αὐτὸν⟩ μόνον τῶν ποιητῶν; ἐχρῆν μέντοι μηδὲ τῶν ἄλλων ἀμελῶς ἔχειν· σοφοὶ γὰρ οἱ ἄνδρες. καὶ ὁ Ἀλέξανδρος ἔφη, ὅτι δοκεῖ μοι, ὦ πάτερ, οὐ πᾶσα ποίησις βασιλεῖ πρέπειν, ὥσπερ οὐδὲ στολή. τὰ μὲν οὖν ἄλλα ποιήματα, ἔγωγε ἡγοῦμαι, τὰ μὲν συμποτικὰ αὐτῶν, τὰ δὲ ἐρωτικά, τὰ δὲ ἐγκώμια ἀθλητῶν τε καὶ ἵππων νικώντων, τὰ δ' ἐπὶ τοῖς τεθνεῶσι θρήνους· τὰ δὲ γέλωτος ἕνεκεν ἢ λοιδορίας πεποιημένα· ὥσπερ τὰ τῶν κωμῳδιοδιδασκάλων, καὶ τὰ τοῦ Παρίου ποιητοῦ. ἴσως δέ τινα αὐτῶν καὶ δημοτικὰ λέγοιτ' ἄν, συμβουλεύοντα καὶ παραινοῦντα τοῖς πολλοῖς καὶ ἰδιώταις, καθάπερ οἶμαι τὰ Φωκυλίδου καὶ Θεόγνιδος· ἀφ' ὧν τί ἂν ὠφεληθῆναι δύναιτο ἀνὴρ ἡμῖν ὅμοιος; Further on he denounces Hesiod as a poet for shepherds and farmers.

The above extract proves nothing. We have no right to treat it as if it were a carefully tabulated section in a literary text-book. Sitzler assumes that the *genres* mentioned are mutually exclusive, and therefore concludes that the Theognis known to Dio contained nothing but συμβουλεύοντα καὶ παραινοῦντα. Archilochus (τοῦ Παρ. ποιητ.)[1] is here mentioned as a writer of poems γέλωτος ἕνεκεν; but we know that he also composed συμποτικά (e.g. fr. 4) and, like Theognis, παραινοῦντα (fr. 56, 66).

[1] Cf. Ἀρχίλοχος ὁ Πάριος ποιητής, Athen. 7 F.

Again, what reason have we for supposing that Dio was thoroughly familiar with the works of Theognis? His knowledge of them may have been confined to extracts in ethical discussions and the general estimate of Theognis as a *σύμβουλος ἄριστος* in company with Phocyl. and Hesiod. It is not improbable that he had in mind the passage from Isocrates already discussed; in both cases 'the best reading for a king' is the subject under discussion.

*Musonius*—teacher of Epictetus, banished in the reign of Nero—*ap. Stob.* 56. 18, quotes Th. 33, 4 and again 35. 6 (by name).

*Plutarch.*

*Sol.* 2, Th. 719–24, ascribed to Solon; also *Sol.* 3, Th. 315–18. *De aud. poet.* 2 refers to the *γνωμολογίαι Θεόγνιδος* as *λόγοι κιχράμενοι παρὰ ποιητικῆς ὥσπερ ὄχημα τὸ μέτρον καὶ τὸν ὄγκον, ἵνα τὸ πεζὸν διαφύγωσιν.* They are classed with the *ἔπη* of Parmenides and Empedocles and the *Theriaca* of Nicander; ib. 4 quotes with approval *τὸ τοῦ Βίωνος πρὸς τὸν Θέογνιν λέγοντα* (177. 8)· *πῶς οὖν σὺ πένης ὢν φλυαρεῖς τοσαῦτα καὶ καταδολεσχεῖς ἡμῶν;*

*De div. cup.* 4, Th. 227 ascribed to Solon.

*Non posse suav.* 21, Th. 472 ascribed to Euenus.

*De comm. not.* 22. The Stoics condemn Th. as *ἀγεννής* and *μικρός* for the sentiments of Th. 175, 6.

*De Stoic. rep.* 14, Th. 175, 6 quoted (name).

*De mult. amic.* 9, *de soll. anim.* 27, *quaest. nat.* 19, Th. 215. 16 (by name). In the last two passages we have the same variant *πολυχρόου* (*πολύφρονος* in the first), due no doubt to the subject of the extracts (*χροιά*): both evidently came from the same source, as the same quotations from Th. and Pindar occur together in each.

*Quaest. Plat.* 1. 3, Th. 432, quoted as *ὁ λόγος*.

*Lucian.*

*Timon* 26, *De merc. cond.* 5, *Apol. de m. c.* 10; disparaging references to Th. 175 7. He is classed with οἱ ἀγεννέστατοι τῶν ποιητῶν.

*De salt.* 67, like Plut. (*de soll. an.*) quotes a fragment of Pindar, and refers to Th. 215, 6 (no name).

*Schol. Apol. de merc. cond.* 12, a very loose quotation of Th. 1155, 6 (name).

*Hermogenes* (c. 160 A. D.), prog. 4, and other rhetoricians frequently quote Th. 175, 6.

*Cert. Hom. Hes.* See Appendix.

*Harpocration* (second cent. A. D.). See p. 5.

*Clement of Alexandria* (died c. 215 A. D.).

*Stromateis* (reff. acc. to the paging of Pott) quotes the following lines under the name of Theognis: 35, 6, p. 677; 119–24, p. 747; 153, p. 740 (see App.); 175, 6, p. 574; 209, p. 740; 425–7, p. 517; 457, 8, p. 745; 509, 10, p. 742.

An oracle assigned to Th., see p. 84.

No ancient author besides Clement quotes 119–24, 209. In several important points the readings in the *Strom.* are nearer to the MSS. of Th. than the citations in other writers: e. g. μαθήσεαι 35, where others have διδάξεαι; βαθυκήτεα (μεγακήτεα) 175; πάντων (ἀρχήν) 425. For deviations from Th. cf. ἐσορᾶν (ἐσιδεῖν) 426; αὐτῷ | χρῆται (αὐτὸν | πένῃ) 509–10; χρήσιμον (σύμφορον) 457.

The following is interesting as a combination of Holy Writ and pagan wisdom:—

Γέγραπται δέ· μετὰ ἀνδρὸς ἀθῴου ἀθῷος ἔσῃ, καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ, καὶ μετὰ στρεβλοῦ διαστρέψεις (LXX. Ps. 17. 26). κολλᾶσθαι οὖν τοῖς ἁγίοις προσήκει, ὅτι οἱ κολλώμενοι αὐτοῖς ἁγιασθήσονται· ἐντεῦθεν ὁ Θέογνις γράφει·

ἐσθλῶν μὲν γὰρ ἄπ᾽ ἐσθλὰ μαθήσεαι κτλ. (35, 6), *Strom.* p. 677.

*Sextus Empiricus*, p. 175 Bek. (end second cent. A.D.) quotes Th. 425–8 (no name).

*Diogenes Laertius* (*c.* 200–50 A.D.), 6. 1. 9, enumerates the works of Antisthenes, of which the *τόμος δεύτερος* includes *περὶ δικαιοσύνης, καὶ ἀνδρείας προτρεπτικὸς πρῶτος, δεύτερος, τρίτος, περὶ Θεόγνιδος δ΄ ε΄.* He further mentions a *κῦρος ἢ ἐρώμενος* altered by some modern critics to *Κύρνος*. But the MSS. of Diogenes Laertius give *κῦρος* as the title of four other tracts by Antisthenes: ib. 10. 126, a criticism of Th. 425, 7 (no name) by Epicurus.

*Amm. Marcellinus* (*c.* 390 A.D.), 29. 21, refers to Th. 175, 6, Theognis poeta vetus et prudens.

*Athenaeus* (c. 200 A.D.).

P. 37, part of Th. 500 (no name). P. 310, **κύων καρχαρίας·** *περὶ τούτων φησὶν Ἀρχέστρατος ὁ τῶν ὀψοφάγων Ἡσίοδος ἢ Θέογνις· ἦν δὲ καὶ ὁ Θέογνις περὶ ἡδυπάθειαν, ὡς αὐτὸς περὶ αὐτοῦ φησιν διὰ τούτων· τῆμος . . . . κόρῃ* (Th. 997–1002). *οὐδὲ τὸ παιδεραστεῖν ἀπαναίνεται ὁ σοφὸς οὗτος· λέγει γοῦν· εἰ θείης κτλ.* (993–6). Cf. a similar attack upon Solon in Plut. *Sol.* 3. Having mentioned the name of Theognis, Athenaeus remembered that he had seen a poem which proved the moralist himself to be an epicure. This in turn reminded him of the elegy which immediately preceded it, and he hastened in passing to charge the poet with paederasty as well. The remark *οὐδὲ τὸ π. κτλ.* suggests a novel accusation against one who had hitherto been regarded as a blameless teacher of morality. If the Second Book is authentic, it is strange that no attack upon its author has survived: his name constantly meets us in ethical discussions; there are extant many attempts to belittle his reputation; we know that his doctrines were sharply criticized by Bion, Chrysippus, Lucian, and many other philosophers. Athenaeus dearly loved a bit of scandal, and knew all about the earlier

poets, with their loves and mistresses, whose very names he can give us. A mere reference to the *M. P.* would have supplied far more damning evidence than the comparatively innocent lines quoted above. It is extremely significant that the very existence of such a collection was unsuspected by a voracious reader like Athenaeus, who cites over 700 authors and quotes from more than 1,500 different works.

p. 317. A quotation from Th. 215, 6 introd. by *ὡς καὶ ὁ Μεγαρεὺς Θέογνίς φησιν ἐν ταῖς ἐλεγείαις*; and again p. 513, Th. 215, *καὶ ὁ Θέογνις.*

p. 364. Hosts often insult their guests *ἐπὶ νοῦν οὐ λαμβάνοντες τὰ εἰρημένα ὑπὸ τοῦ τὸν Χείρωνα πεποιηκότος, εἴτε Φερεκράτης ἐστὶν εἴτε Νικόμαχος ὁ ῥυθμικὸς ἢ ὅστις δή ποτε,*

> *μηδὲ σύ γ' ἄνδρα φίλον καλέσας ἐπὶ δαῖτα θάλειαν*
> *ἄχθου ὁρῶν παρεόντα· κακὸς γὰρ ἀνὴρ τόδε ῥέζει.*
> *ἀλλὰ μάλ' εὔκηλος τέρπου φρένα τέρπε τ' ἐκεῖνον.*

*νῦν δὲ τούτων μὲν οὐδ' ὅλως μέμνηνται, τὰ δὲ ἑξῆς αὐτῶν ἐκμανθάνουσιν, ἅπερ πάντα ἐκ τῶν εἰς Ἡσίοδον ἀναφερομένων μεγάλων Ἠοίων πεπαρῴδηται· ἡμῶν δ' ἤν τινά τις καλέσῃ*; a boorish host lets a guest see that his presence is not wanted; the latter is about to leave, when another guest invites him to remain.

> *ὁ δ' ἄχθεται αὐτὸς ὁ θύων* (i. e. the host)
> *τῷ κατακωλύοντι καὶ εὐθὺς ἔλεξ' ἐλεγεῖα·*
> *μηδένα μήτ' ἀέκοντα μένειν κατέρυκε παρ' ἡμῖν,*
> *μήθ' εὕδοντ' ἐπέγειρε, Σιμωνίδη.* (= Th. 467, 469.)

The *Eoai* were, of course, not *ἐν ἐλεγείαις.*

We find then a quotation from the *Theognidea* in a parody of 'Hesiod', and we can at once see that we have before us an *elegy* adapted to hexameter verse by omitting the pentameter. The expression *ἔλεξ' ἐλεγεῖα* precludes the possibility of vindicating the hexameters as original in the above 'parody', a proceeding to which Bergk would have resorted had it not been for these words (*ἔλεξ' ἐλεγ.*)

Hesiod and Theognis are so often mentioned in close union with one another that it would not be rash to assume an insertion from the *Theognidea* in a parody of Hesiod; cf. Ath. 428 c., where we have διὸ καὶ Ἡσίοδος εἶπεν immediately followed by καὶ Θέογνις δέ φησιν and a quotation, Th. 477–86.

p. 457. τοιοῦτόν ἐστι καὶ τὸ Θεόγνιδος τοῦ ποιητοῦ· Ἤδη γάρ με κέκληκε κτλ. σημαίνει γὰρ κόχλον. These lines, usually printed as Th. 1229–30, may not be the work of the Megarian poet. Athenaeus refers to another Theognis without any descriptive epithet, but he mentions the work from which the quotation is taken: περὶ οὗ φησι Θέογνις ἐν β′ περὶ τῶν ἐν Ῥόδῳ θυσιῶν, p. 360.

p. 559. A quot. of 457–60, introd. by τοῦ Μεγαρικοῦ ποιητοῦ παραινέσαντος.

p. 632. Ξενοφάνης δὲ καὶ Σόλων καὶ Θέογνις καὶ Φωκυλίδης, ἔτι δὲ Περίανδρος ὁ Κορίνθιος ἐλεγειοποιὸς καὶ τῶν λοιπῶν οἱ μὴ προσάγοντες πρὸς τὰ ποιήματα μελῳδίαν, ἐκπονοῦσι τοὺς στίχους τοῖς ἀριθμοῖς καὶ τῇ τάξει τῶν μέτρων καὶ σκοποῦσιν ὅπως αὐτῶν μηθεὶς μήτε ἀκέφαλος ἔσται μήτε λαγαρὸς μήτε μείουρος.

## *Julian* (331–63 A.D.).

Julian's defence of paganism is quoted by his Christian critic, Cyril of Alexandria, writing 429 A.D.

*Cyr. Contr. Jul.*, vol. vii, p. 224 (Spanheim), where Julian says: ὁ σοφώτατος Σαλομὼν παρόμοιός ἐστι τῷ παρ' Ἕλλησι Φωκυλίδῃ ἢ Θεόγνιδι ἢ Ἰσοκράτει; πόθεν; εἰ γοῦν παραβάλοις τὰς Ἰσοκράτους παραινέσεις ταῖς ἐκείνου παροιμίαις, εὕροις ἄν, εὖ οἶδα, τὸν τοῦ Θεοδώρου κρείττονα τοῦ σοφωτάτου βασιλέως . . . [ὃς] οὐ περιγέγονεν ἡδονῆς καὶ γυναικὸς λόγοι τοῦτον παρήγαγον.

Would Julian have dared to use Theognis as a foil against Solomon, whom he accuses of yielding to his baser passions, had there been a chance of his being refuted by a mere reference to the *Musa Paedica*? Had

he been aware of its existence he would not have assumed ignorance of it in his opponents. The passage at any rate proves that the Second Book was not known to the reading public as the work of Theognis in the fourth century A. D. Cyril's reply certainly shows that he was totally unacquainted with the writings of Theognis and Isocrates, which he contemptuously dismisses as *χρηστομαθῆ, ψιλὰ καὶ κεκομψευμένα, ὁποῖά περ ἂν καὶ τίτθαι κορίοις καὶ μὴν καὶ παιδαγωγοὶ φαῖεν ἂν νουθετοῦντες τὰ μειράκια.* As Mr. Harrison aptly says, 'if Theognis were to be made fit for the nursery, changes would be needed more sweeping even than Welcker's.'

### *Stobaeus* c. 500 A. D.

The *Florilegium* contains fifty-six passages under the name of Theognis, including four couplets that are not found in any of our MSS. The value of these Stobaean quotations for the textual criticism of the *Theognidea* has been thoroughly discussed by H. Schneidewin and Oscar Crüger (see *Bibliography*). Welcker, it is true, had already pronounced his opinion, *Stobaeum integriore et genuinae formae similiore quam quae nunc possideatur collectione usum esse*; but Bergk, Schneidewin, and others have emphatically expressed their dissent, and a careful study of the Stobaean readings brings us to the conclusion that there is but little exaggeration in Crüger's final verdict: *nihil utilitatis Stobaeum ad Theognidem afferre.* There are very few cases in which we get real help for the reconstruction of the text.

### *Suidas* (c. 976 A. D.).

Θέογνις, Μεγαρεὺς τῶν ἐν Σικελίᾳ Μεγάρων, γεγονὼς ἐν τῇ νθ' Ὀλυμπιάδι, ἔγραψεν ἐλεγείαν εἰς τοὺς σωθέντας τῶν Συρακουσίων ἐν τῇ πολιορκίᾳ, γνώμας δι' ἐλεγείας εἰς ἔπη βω', καὶ πρὸς Κύρνον, τὸν αὐτοῦ ἐρώμενον, γνωμολογίαν δι' ἐλεγείων, καὶ ἑτέρας ὑποθήκας παραινετικάς, τὰ πάντα ἐπικῶς· ὅτι μὲν παραινέσεις ἔγραψε Θέογνις· ἀλλ' ἐν μέσῳ τούτων παρεσπαρμέναι

*μιαρίαι καὶ παιδικοὶ ἔρωτες καὶ ἄλλα ὅσα ὁ ἐνάρετος ἀποστρέφεται βίος.*

The above paragraph is probably composite; after εἰς ἔπη βω′ comes a section which is simply a repetition of γνώμας δι' ἐλ. in an expanded form taken from some other source; the patchwork is betrayed by τὰ πάντα ἐπικῶς, a corruption of ἔπη βω′ (Schömann ἔπη βως′) which was changed to ἐπικῶ with ς added to make it look like sense; we have perhaps a further proof of this in the use of δι' ἐλεγείων instead of δι' ἐλεγείας[1]; καὶ . . . καί = 'both . . . and' introducing words in apposition to γνώμας δι' ἐλεγ. τὰ πάντα was added to make the meaning still clearer, 'in all amounting to 2,800 verses.'

Γνωμολογίαν πρὸς Κύρνον is probably a reference to the collected gnomes designed for Cyrnus which once existed in a separate book published by the poet himself. The words ὅτι μὲν κτλ. (some MSS. have καὶ παραινέσεις μέν) imply that the *Gnomology to Cyrnus* and the ὑποθ. παραιν. were not known *as such* to Suidas, but were included in the compilation referred to as containing an admixture of less decent poems. These cannot be the *M. P.*, for this comes after α′, while the verses referred to by Suidas were ἐν μέσῳ τούτων παρεσπαρμέναι. It has been suggested that in the MS. of Theognis used by Suidas, as in our Mut. MS. (A), the *M. P.* came between Theogn. α′ and the poems of Phocylides, which had no title and were accordingly taken to be the work of Theognis. Against this must be urged the fact that the παιδικοὶ ἔρωτες are not singled out for special mention; they come *after* μιαρίαι and are followed by ἄλλα ὅσα κτλ. There is quite enough in the first book to arouse the ire of a Christian like Suidas; for similar language cf. Λουκιανὸς βλασφημεῖ τὸν Χριστὸν ὁ παμμίαρος and Ἰώσηπος ἐνάρετος πάνυ (Suid. quoted by Nietzsche, *R. M.* 1867). It

[1] Reitzenstein finds in the absence of δι' ἐλεγ. after ὑπ. παρ. a reference to poems by Theognis in metre other than elegiac.

is just possible that there is a reference to the Second Book in τὸν αὐτοῦ ἐρώμενον; but it should be remembered that the expression would be readily applied to a blameless friendship like that which subsisted between Theognis and the young noble whom he initiated in the ways of the 'good'. It also occurs in the title of the *Theognidea* given by some MSS., though they do not contain the *M. P.*

As has been suggested in more than one quarter[1] the words ἔπη βω' (2,800 verses) are probably due to a mistake in the reckoning occasioned by the addition of two totals found in different sources. Our MS. A contains 1,254 lines belonging to the First Book; the total might be raised to 1,400 by the addition of couplets no longer preserved in our MSS. (e. g. 1221–6), and a number of repetitions that were perhaps omitted in copying MSS. that preceded A. from which later scribes in turn excluded some of the repetitions that had been allowed to remain.

Γεγονώς refers to the poet's *floruit*, not to his birth: cf. Φωκυλίδης φιλόσοφος σύγχρονος Θεόγνιδος· ἦν δὲ ἑκάτερος μετὰ χμζ' ἔτη τῶν Τρωικῶν, Ὀλυμπιάδι γεγονότες νθ' (Suidas on Phocyl.). Hellanicus makes Homer a contemporary of the Trojan War, 1193–1183 B.C. Tatian equates *Ol.* 23 with 500 post Troica (Hauvette, *Archiloque*, p. 21).

Ἐπικῶς. One MS. reads ἐπιεικῶς, which Bergk accepts (*Gr. Litt.-Gesch.*). Dilthey (*R.M.*, *N.F.* 18) proposed ἠθικῶς. F. G. Schneidewin (*Delectus*, p. 46), rejecting the explanation 'in epic dialect', suggested ἐλεγειακῶς.

Mr. Harrison (*Studies*, p. 295) has made use of the reference to the *Sicilian Elegy* of Theognis to support his views regarding the poet's date.

'We know of no siege of Syracuse earlier than the famous siege which began in 414.' Sitzler and others ascribe the elegy to the Athenian Theognis, the butt of

[1] e. g. Birt, *Das antike Buchwesen*, p. 165 (edit. 1882).

Aristophanes.[1] To this Mr. Harrison objects on the ground that it is not likely that 'his works survived or even their names. Moreover, if he wrote on those who were saved from the siege, they must have been the remnants of the *Athenian* army' (p. 295). But the latter objection is equally applicable to Mr. Harrison's own explanation; for he believes, with Welcker and others, that the elegy was written on the siege of Sicilian *Megara* by the Syracusan Gelon (483 B.C.). As it stands, the passage will not bear this meaning, and various emendations have been proposed:[2] Mr. Harrison suggests the insertion of *ὑπό* or *ἀπό* before *τῶν* Σ. Accept this conjecture, and the fatal objection to ascribing the elegy to the Athenian Theognis disappears. Even with this correction the words are still unintelligible if we take them to refer to the siege of Megara, for the sense would not be complete without the addition of the words *Μεγαρέων* or *Μεγάρων*, whereas in the case of an Athenian writing on the escape of his own countrymen from the siege of *Syracuse itself*, the meaning would be perfectly clear.[3] The whole passage is too obscure to justify Mr. Harrison in taking the statement of Suidas as 'an additional reason for thinking that the literary activity of Theognis lasted till the time of the Persian wars' (p. 297).

[1] The section on Theognis by Suidas is followed by another on his Athenian namesake, so that the remark about the second may have been accidentally transferred to the first.

[2] F. G. Schneidewin, *Del. Poet. Eleg.* (p. 46) has *ἀναλωθέντας*? Hecker *ἡσσηθέντας*. K. O. Müller (*Dorier*) suggests the impossible course of taking *τῶν Συρακουσίων* to be the subjective genitive with *τῇ πολιορκίᾳ* 'in the siege by the Syracusans'.

[3] Sitzler (p. 52) would read *εἰς τοὺς σωθέντας ἐν τῇ πολιορκίᾳ τῶν Συρακουσῶν*: Suidas, he thinks, had heard of an elegy composed by Theognis ('Snow') on the survivors of the Athenian expedition. Cf. 'Quam vero facilis ac verisimilis sit confusio inter Theognidem Megarensem et Atheniensem quamque apta Suidae ingenio, non est quod moneam' (p. 52, adn. 27).

*Palatine Anthology* (early tenth cent.).

9. 118 quotes Th. 527, 8 under the title *Βησαντίνου*. In the Planud. Anth. (fourteenth cent.), the couplet is ascribed to Theognis.

10. 40, Th. 1151, 2 (=1238 a b) as *ἄδηλον*.

10. 113, Th. 1155, 6, as *ἀδέσποτον* ascribed by Plan. to Theognis.

I have omitted to mention a few late writers who quote lines already cited in more ancient authors, and one or two others that are too late to be of any use for our purpose.

## Manuscripts.

We have one excellent MS., *A*, and another, *O*, inferior to *A* but far superior to all the rest.

### I.

*A*. Paris Bibliothèque Nationale Suppl. Grec no. 388, called by Bekker *Mutinensis* 'non quod Mutina Parisios venisset, sed communi tum omnium, qui ex Italiae superioris bibliothecis minoribus Parisinae illati essent, nomine'. A beautifully written tenth-cent. MS.

### II.

*O*. Vatic. 915, thirteenth cent., has disappeared since 1889, according to Sitzler in his review of Harrison's *Studies*, *Woch. f. Kl. Phil.*, July 22, 1903.

*K*. Venet. Marc. 522, fifteenth cent. A copy of *O*; where it differs from *O*, except in omissions and errors, the readings are evidently due to conjectural restoration. I have therefore with rare exceptions taken no account of *K* in my critical notes.

### III. Inferior MSS. collated by Bekker.

| | |
|---|---|
| *b*. Par. B. N. 2008. | *i*. Venet. Marc. 520. |
| *c*. Par. B. N. 2551. | *l*. Laurent. plut. 31, cod. 20. |
| *d*. Par. B. N. 2739. | *m*. Barberinus 206. |
| *e*. Par. B. N. 2833. | *n*. Vatic. 63. |
| *f*. Par. B. N. 2866. | *p*. Vatic. 1388. |
| *g*. Par. B. N. 2883. | *q*. Vatic. Palat. 102. |
| *h*. Par. B. N. 2891. | *r*. Vatic. Palat. 139. |

Bekker adds: 'Distinguunt sententias *bdhimnqr* et in primo folio *e*'. The division of the elegies in these inferior MSS. offers no help to the student who wishes to pick out the individual poems.

Bergk has some notes on the readings of *s* (Vindobon. 331). Studemund, besides his *apographum* of *O* (1889) has also recorded a few readings from *t* (Laur. plut. 32, cod. 48).

Bekker's notes on the readings of *A* have been corrected and supplemented in the collations published by (1) H. van Herwerden, *Animadversiones Philologicae ad Theognidem* (Traiecti ad Rhenum, 1870); (2) H. van der Mey, *Studia Theognidea* (Leidae, 1869), which contains a collation, not by Mey himself, of Th. 1–528, 1032–8, 1054–end, and also in *Mnemosyne* viii, 1880, a facsimile of 529–1032, 1041–55; (3) E. von Leutsch in *Philologus*, XXIX, Heft 3, from a collation made by Pressel for Schneidewin. Unfortunately these correctors frequently 'correct' Bekker where there is nothing to correct; they often contradict one another, and their collations are full of the most flagrant errors, due in most cases undoubtedly to the carelessness of the transcriber and occasionally, perhaps, to 'corrections' made by the proof-reader; for instance, out of ninety-five readings given by Herwerden as corrections of Bekker or Mey, forty-two are incorrect. The manuscript, it should be added, is beautifully written in a clear bold hand, and is as legible as a printed book. There is another collation published by Hiller in the *N. Jahrb. f. Ph. u. Päd.*, 123, 1881; this is remarkably accurate and trustworthy, but it gives no information on many important points.

Many erasures and changes have been made in *A* since the date of Bekker's collations. Instances will be found in my critical notes (e. g. on v. 29).

The editions of Theognis based on these collations are in most cases still more misleading than the collations themselves, as the editors have not shown sufficient

discrimination in using the information at their disposal. Readings from the *text* of Bekker (i. e. the MS. reading with the accents and breathings correctly placed, and a few obvious mistakes tacitly corrected) are recorded in the *critical notes* side by side with extracts from Mey's notes which profess to give all the peculiarities of the MS. in the omission of accents and breathings, spacing of words, &c. As the student has no means of distinguishing the sources from which these readings are derived, the result is confusion. My own collation was begun in 1903, completed in 1907, and thoroughly revised in October, 1909, when my text and critical notes were passing through the press. Cf. a note in the *C. R.*, July, 1903.

The earlier portion of the book (vv. 1–256) and a few other passages are accompanied in *A* by an interlinear Latin translation ascribed by some to the fourteenth, by others to the twelfth century.

# ΘΕΟΓΝΙΔΟΣ ΕΛΕΓΕΙΩΝ Α

Ὦ ἄνα, Λητοῦς υἱέ, Διὸς τέκος, οὔποτε σεῖο
  λήσομαι ἀρχόμενος οὐδ᾽ ἀποπαυόμενος,
ἀλλ᾽ αἰεὶ πρῶτόν τε καὶ ὕστατον ἔν τε μέσοισιν
  ἀείσω· σὺ δέ μοι κλῦθι καὶ ἐσθλὰ δίδου.

Φοῖβε ἄναξ, ὅτε μέν σε θεὰ τέκε πότνια Λητὼ
  φοίνικος ῥαδινῆς χερσὶν ἐφαψαμένη,
ἀθανάτων κάλλιστον, ἐπὶ τροχοειδέι λίμνῃ,
  πᾶσα μὲν ἐπλήσθη Δῆλος ἀπειρεσίη
ὀδμῆς ἀμβροσίης, ἐγέλασσε δὲ γαῖα πελώρη,
  γήθησεν δὲ βαθὺς πόντος ἁλὸς πολιῆς.

Ἄρτεμι θηροφόνη, θύγατερ Διός, ἣν Ἀγαμέμνων
  εἵσαθ᾽, ὅτ᾽ ἐς Τροίην ἔπλεε νηυσὶ θοαῖς,
εὐχομένῳ μοι κλῦθι, κακὰς δ᾽ ἀπὸ κῆρας ἄλαλκε.
  σοὶ μὲν τοῦτο, θεά, σμικρόν, ἐμοὶ δὲ μέγα.

*Symbols.* *vulg.* = all MSS. * all (or nearly all) but the MS. adopted in the text and those mentioned in the notes. The readings in the text are those of *A*; exceptions to this are always noted by giving the reading of *A* in the cr. n.; this does not apply to breathings, accents, and movable ν. || = an erasure; inf. = inferior; *O* is not included among the inf. MSS. (sic) = exactly (i.e. without an accent, breathing, &c.). I have followed most editors in the regular use of movable ν; see Weir Smyth, *Ionic Dialect*, § 340.

2. *ἀρχόμενός γ᾽ i.* 4. *μοι AO* : *μευ* *. 6. *ῥαδινῆς* most inf. MSS. and *O* (these MSS. nearly always omit adscript ι). 12. *εἵσαθ᾽ dh* : *εἴσαθ᾽* *. Some have wrongly given *εἵσαθ᾽* as the reading of *A*, which has *εἴσαθ᾽*, Lat. tr. *cognovit.* The scribe of *A* first wrote *θοαῖς*, then changed it to *θοῆς*; there is an eras. between η and ς and clear traces of α under η; *θοαῖς* *. 14. *θεᾶ*, with an eras. after it, *A*. There is no trace of the er. letter; it may have been ι or σ. *μικρόν A* : *σμ-* * and Aristotle, Eth. Eud. 7. 10.

Μοῦσαι καὶ Χάριτες, κοῦραι Διός, αἵ ποτε Κάδμου
ἐς γάμον ἐλθοῦσαι καλὸν ἀείσατ' ἔπος·
ὅττι καλόν, φίλον ἐστί, τὸ δ' οὐ καλὸν οὐ φίλον ἐστίν.
τοῦτ' ἔπος ἀθανάτων ἦλθε διὰ στομάτων.

Κύρνε, σοφιζομένῳ μὲν ἐμοὶ σφρηγὶς ἐπικείσθω
τοῖσδ' ἔπεσιν, λήσει δ' οὔποτε κλεπτόμενα·
οὐδέ τις ἀλλάξει κάκιον τοὐσθλοῦ παρεόντος·
ὧδε δὲ πᾶς τις ἐρεῖ "Θεύγνιδός ἐστιν ἔπη
τοῦ Μεγαρέως." πάντας δὲ κατ' ἀνθρώπους ὀνομαστὸς
ἀστοῖσίν γ' οὔ πω πᾶσιν ἁδεῖν δύναμαι.
οὐδὲν θαυμαστόν, Πολυπαΐδη· οὐδὲ γὰρ ὁ Ζεὺς
οὔθ' ὕων πάντεσσ' ἁνδάνει οὔτ' ἀνέχων.

Σοὶ δ' ἐγὼ εὖ φρονέων ὑποθήσομαι, οἷά περ αὐτός,
Κύρν', ἀπὸ τῶν ἀγαθῶν παῖς ἔτ' ἐὼν ἔμαθον.
πέπνυο, μηδ' αἰσχροῖσιν ἐπ' ἔργμασι μηδ' ἀδίκοισιν
τιμὰς μηδ' ἀρετὰς ἕλκεο μηδ' ἄφενος.
ταῦτα μὲν οὕτως ἴσθι. κακοῖσι δὲ μὴ προσομίλει
ἀνδράσιν, ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο·
καὶ μετὰ τοῖσιν πῖνε καὶ ἔσθιε, καὶ μετὰ τοῖσιν
ἵζε, καὶ ἅνδανε τοῖς, ὧν μεγάλη δύναμις.
ἐσθλῶν μὲν γὰρ ἄπ' ἐσθλὰ μαθήσεαι· ἢν δὲ κακοῖσιν
συμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον.

19. *σφραγίς O*. 20. *κλεπτομένα O* : *-ένη* *. 21. *τ' ουσθλοῦ A*. 22. *πᾶς ἐρέει* many inf. MSS. 23. *ὀνομαστοῦ* most inf. MSS. 24. *ἀστοῖσι δ' οὔπω A* with *ν* add. by a later hand (= Lat. tr.): *ν* om. *O*. *γ'* Dreykorn : *δ'* *vulg.* 26. *πάντεσσ' ι A*, *ι* in a much brighter ink : *πάντας* *. 29. *πέπνυο* Bgk. : *πεπνυ||ο* (sic) with distinct remains of *σ* erased between *υ* and *ο*, *A* (erased after Bek., see note in the commentary): *πέπνυσο* *. 33. *παρά* for the first *μετά* Plato. 35. *μαθήσεαι* *vulg.* incl. *A* (Mey wrongly gives *διδάξεαι A*) Muson., Clem. and others. *διδάξεαι* Xen. (twice), Plato, Hermog. cod. Par. 1983. 36. *συμμισγῇς A* : *συμμίσγῃς* Xen. (twice) : *συμμιγῇς O* Plat., Muson., Clem. and others : *συμμιχθῇς* * : *συμμίξῃς* Hermog.

*ταῦτα μαθὼν ἀγαθοῖσιν ὁμίλεε, καί ποτε φήσεις*
*εὖ συμβουλεύειν τοῖσι φίλοισιν ἐμέ.*

Κύρνε, *κύει πόλις ἥδε, δέδοικα δὲ μὴ τέκῃ ἄνδρα*
*εὐθυντῆρα κακῆς ὕβριος ἡμετέρης.*
*ἀστοὶ μὲν γὰρ ἔθ' οἵδε σαόφρονες, ἡγεμόνες δὲ*
*τετράφαται πολλὴν ἐς κακότητα πεσεῖν.*

Οὐδεμίαν *πω*, Κύρν', *ἀγαθοὶ πόλιν ὤλεσαν ἄνδρες·*
*ἀλλ' ὅταν ὑβρίζειν τοῖσι κακοῖσιν ἅδῃ,*
*δῆμόν τε φθείρωσι, δίκας τ' ἀδίκοισι διδῶσιν*
*οἰκείων κερδέων εἵνεκα καὶ κράτεος,*
*ἔλπεο μὴ δηρὸν κείνην πόλιν ἀτρεμιεῖσθαι,*
*μηδ' εἰ νῦν πολλῇ κεῖται ἐν ἡσυχίῃ,*
*εὖτ' ἂν τοῖσι κακοῖσι φίλ' ἀνδράσι ταῦτα γένηται,*
*κέρδεα δημοσίῳ σὺν κακῷ ἐρχόμενα.*
*ἐκ τῶν γὰρ στάσιές τε καὶ ἔμφυλοι φόνοι ἀνδρῶν*
*μούναρχοί θ'· ἃ πόλει μή ποτε τῇδε ἅδοι.*

Κύρνε, *πόλις μὲν ἔθ' ἥδε πόλις, λαοὶ δὲ δὴ ἄλλοι,*
*οἳ πρόσθ' οὔτε δίκας ᾔδεσαν οὔτε νόμους,*
*ἀλλ' ἀμφὶ πλευραῖσι δορὰς αἰγῶν κατέτριβον,*
*ἔξω δ' ὥστ' ἔλαφοι τῆσδ' ἐνέμοντο πόλεος.*
*καὶ νῦν εἴσ' ἀγαθοί,* Πολυπαΐδη· *οἱ δὲ πρὶν ἐσθλοὶ*
*νῦν δειλοί. τίς κεν ταῦτ' ἀνέχοιτ' ἐσορῶν;*
*ἀλλήλους δ' ἀπατῶσιν ἐπ' ἀλλήλοισι γελῶντες,*
*οὔτε κακῶν γνώμας εἰδότες οὔτ' ἀγαθῶν.*

40. *ὑμετέρης* * (with *η* above *υ* in *h*). 42. *εἰς A*. 45. *φθείρουσι A*, *υ* in faint ink by a later (?) hand over an erasure; evidently *ω* (ꝏ) changed to *ου*. *διδοῦσι A*: in spite of the conflicting statements found in the edd. there is no doubt at all as to the readings of *A*. 46. *κερδῶν* all but *AO*. 47. *ἀτρεμιεῖσθαι* Bgk.: *ἀτρεμέεσθαι vulg.* 48. *-ία* (*η* above) *O*. *π. κεῖται* Epkema: *κ. π. vulg.* 51. *στάσις ἐστί* *. 52. *μούναρχοί θ'· ἃ* Ahrens: *μούναρχοι δέ AO*: *-ος δέ* *. 55. *πλευραῖσι AO*: *-ῇσι* *. 56. *τήνδ' . . . πόλιν* *.

Μηδένα τῶνδε φίλον ποιεῦ, Πολυπαΐδη, ἀστῶν
  ἐκ θυμοῦ, χρείης εἵνεκα μηδεμιῆς·
ἀλλὰ δόκει μὲν πᾶσιν ἀπὸ γλώσσης φίλος εἶναι,
  χρῆμα δὲ συμμίξῃς μηδενὶ μηδ' ὁτιοῦν
σπουδαῖον· γνώσῃ γὰρ ὀιζυρῶν φρένας ἀνδρῶν,
  ὥς σφιν ἐπ' ἔργοισιν πίστις ἔπ' οὐδεμία,
ἀλλὰ δόλους ἀπάτας τε πολυπλοκίας τ' ἐφίλησαν
  οὕτως ὡς ἄνδρες μηκέτι σῳζόμενοι.

Μή ποτε, Κύρνε, κακῷ πίσυνος βούλευε σὺν ἀνδρί,
  εὖτ' ἂν σπουδαῖον πρῆγμ' ἐθέλῃς τελέσαι,
ἀλλὰ μετ' ἐσθλὸν ἰὼν βούλευ καὶ πολλὰ μογῆσαι
  καὶ μακρὴν ποσσίν, Κύρν', ὁδὸν ἐκτελέσαι.

Πρῆξιν μηδὲ φίλοισιν ὅλως ἀνακοινέο πᾶσιν·
  παῦροί τοι πολλῶν πιστὸν ἔχουσι νόον.

Παύροισιν πίσυνος μεγάλ' ἀνδράσιν ἔργ' ἐπιχείρει,
  μή ποτ' ἀνήκεστον, Κύρνε, λάβῃς ἀνίην.

Πιστὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι
  ἄξιος ἐν χαλεπῇ, Κύρνε, διχοστασίῃ.

Παύρους εὑρήσεις, Πολυπαΐδη, ἄνδρας ἑταίρους
  πιστοὺς ἐν χαλεποῖς πρήγμασι γινομένους,
οἵτινες ἂν τολμῷεν, ὁμόφρονα θυμὸν ἔχοντες,
  ἶσον τῶν ἀγαθῶν τῶν τε κακῶν μετέχειν.

61. *μειδένα* corr. into *μηδένα* by a later hand *A*. 62. *χρειῆς A*. *οὕνεκα A*. *μὴ δὲ μιᾶς O*. 65. *σπουδαίων O*. 67. *τ' ἀπάτας elr.* 71. *ἐσθλῶν Of*. *βούλευε O* : *βουλεύεο* *. *καί* om. *. *μογῆσα* with *σ* added partly over the final curve of *α* and an acute accent placed over the circumflex of *η A* : *μογῆσαι O* : *μογήσας* *. 72. *ἐκτελέσας A*, *ς* is certainly a later addition over an erased *ι* of which traces are still visible : *ἐκτελέσαι O* : *-έσας* *.

τόσσους δ᾽ οὐχ εὕροις διζήμενος οὐδ᾽ ἐπὶ πάντας
ἀνθρώπους, οὓς ναῦς μὴ μία πάντας ἄγοι,
οἷσιν ἐπὶ γλώσσῃ τε καὶ ὀφθαλμοῖσιν ἔπεστιν
αἰδώς, οὐδ᾽ αἰσχρὸν χρῆμ᾽ ἔπι κέρδος ἄγει.

Μή μ᾽ ἔπεσιν μὲν στέργε, νόον δ᾽ ἔχε καὶ φρένας ἄλλῃ,
εἴ με φιλεῖς καί σοι πιστὸς ἔνεστι νόος·
ἤ με φίλει καθαρὸν θέμενος νόον, ἤ μ᾽ ἀποειπὼν
ἔχθαιρ᾽, ἀμφαδίην νεῖκος ἀειράμενος.
ὃς δὲ μιῇ γλώσσῃ δίχ᾽ ἔχει νόον, οὗτος ἑταῖρος
δεινός, Κύρν᾽, ἐχθρὸς βέλτερος ἢ φίλος ὤν.

Ἤν τις ἐπαινήσῃ σε τόσον χρόνον ὅσσον ὁρῴης,
νοσφισθεὶς δ᾽ ἄλλην γλῶσσαν ἱῇσι κακήν,
τοιοῦτός τοι ἑταῖρος ἀνὴρ φίλος οὔτι μάλ᾽ ἐσθλός,
ὅς κ᾽ εἴπῃ γλώσσῃ λῷα, φρονῇ δ᾽ ἕτερα.
ἀλλ᾽ εἴη τοιοῦτος ἐμοὶ φίλος, ὃς τὸν ἑταῖρον
γινώσκων ὀργὴν καὶ βαρὺν ὄντα φέρει
ἀντὶ κασιγνήτου. σὺ δέ μοι, φίλε, ταῦτ᾽ ἐνὶ θυμῷ
φράζεο, καί ποτ᾽ ἐμοῦ μνήσεαι ἐξοπίσω.

Μηδείς σ᾽ ἀνθρώπων πείσῃ κακὸν ἄνδρα φιλῆσαι,
Κύρνε· τί δ᾽ ἔστ᾽ ὄφελος δειλὸς ἀνὴρ φίλος ὤν;
οὔτ᾽ ἄν σ᾽ ἐκ χαλεποῖο πόνου ῥύσαιτο καὶ ἄτης,
οὔτε κεν ἐσθλὸν ἔχων τοῦ μεταδοῦν ἐθέλοι.

83. *τύσσους* Bergk: *τούτους οὐχ εὐροις* (sic) *A*: *τούτους οὐχ᾽ εὑρήσεις O*: *τοὺς δ᾽ οὐχ εὑρήσεις* *. 84. *ἄγοι AO*: *-ει* *. 93. *ἤν* Welcker: *ἄν AO*: *εἴ* *: *ἐπαινήσει Oelp*: *-έσει* *. *ὁρῴη* all but *AO*. 94. *ἄλλῃ* all but *AO*. *ἱῇσι* Bek.: *ἵησι vulg.* 96. *λῷα* Bgk.: *λώια AO*: *λῷστα* *. *φρονῇ Ai*: *φρονεῖ* *. 100. *ποταμου* corr. to *ποτεμου A*. 101. *σ᾽* om. *. 102. *κεῖνος** (for *δειλ.*): om. *O*. 104. *μεταδοῦν* Buttmann. *ἐθέλοι* Brunck. For the MSS. see Appendix.

Δειλοὺς εὖ ἔρδοντι ματαιοτάτη χάρις ἐστίν·
  ἶσον καὶ σπείρειν πόντον ἁλὸς πολιῆς.
οὔτε γὰρ ἂν πόντον σπείρων βαθὺ λήιον ἀμῷς,
  οὔτε κακοὺς εὖ δρῶν εὖ πάλιν ἀντιλάβοις·
ἄπληστον γὰρ ἔχουσι κακοὶ νόον. ἢν δ' ἓν ἁμάρτῃς,
  τῶν πρόσθεν πάντων ἐκκέχυται φιλότης.
οἱ δ' ἀγαθοὶ τὸ μέγιστον ἀμαυρίσκουσι παθόντες,
  μνῆμα δὲ χοῦσ' ἀγαθῶν καὶ χάριν ἐξοπίσω.

Μή ποτέ τοι κακὸν ἄνδρα φίλον ποιεῖσθαι ἑταῖρον,
  ἀλλ' αἰεὶ φεύγειν ὥστε κακὸν λιμένα.

Πολλοί τοι πόσιος καὶ βρώσιός εἰσιν ἑταῖροι,
  ἐν δὲ σπουδαίῳ πρήγματι παυρότεροι.

Κιβδήλου δ' ἀνδρὸς γνῶναι χαλεπώτερον οὐδέν,
  Κύρν', οὐδ' εὐλαβίης ἐστὶ περὶ πλέονος.

Χρυσοῦ κιβδήλοιο καὶ ἀργύρου ἀνσχετὸς ἄτη,
  Κύρνε, καὶ ἐξευρεῖν ῥᾴδιον ἀνδρὶ σοφῷ.
εἰ δὲ φίλου νόος ἀνδρὸς ἐνὶ στήθεσσι λελήθῃ
  ψυδρὸς ἐών, δόλιον δ' ἐν φρεσὶν ἦτορ ἔχῃ,
τοῦτο θεὸς κιβδηλότατον ποίησε βροτοῖσιν,
  καὶ γνῶναι πάντων τοῦτ' ἀνιηρότατον.
οὐδὲ γὰρ εἰδείης ἀνδρὸς νόον οὐδὲ γυναικός,
  πρὶν πειρηθείης ὥσπερ ὑποζυγίου·

105. δ' εὖ *, cf. 955. 111. *ἀμαυρίσκουσι* Ahrens : *ἐπαυρίσκουσι vulg.* 112. δὲ χοῦσ' Williams : *μνῆμα δ' ἔχουσ' vulg.* and edd. (δ' εχουσ' *A*). 113. *τοι* Brunck : *τόν vulg.* *ἑταῖρων* with a slight blot on the second portion of ω (∞ correcting it into ο, *A*. 119. *ἀνσχετός i* : *ἄσχετος A** and Clem. The Lat. tr. of *A* has written *difficilis* above this word. 121. *λελήθῃ A* : *λελήθει O* : *λέληθε* * Clem. 122. *ψευδούς O* : *ψυδνός* or *ψεδνός* *. 125. *οὐδὲ γὰρ εἰδείης AO* (*εἰδοίης O*) : *οὐ γὰρ ἂν εἰδείης* * Aristot. *οὐδέ* Aristot. : *οὔτε vulg.* 126. *πειραθείης* * Aristot.

*οὐδέ κεν εἰκάσσαις ὥσπερ ποτ᾽ ἐς ὤνιον ἐλθών·*
*πολλάκι γὰρ γνώμην ἐξαπατῶσ᾽ ἰδέαι.*

*Μήτ᾽ ἀρετὴν εὔχου, Πολυπαΐδη, ἔξοχος εἶναι*
*μήτ᾽ ἄφενος· μοῦνον δ᾽ ἀνδρὶ γένοιτο τύχη.*

*Οὐδὲν ἐν ἀνθρώποισι πατρὸς καὶ μητρὸς ἄμεινον*
*ἔπλετο, τοῖς ὁσίη, Κύρνε, μέμηλε δίκη.*

*Οὐδείς, Κύρν᾽, ἄτης καὶ κέρδεος αἴτιος αὐτός,*
*ἀλλὰ θεοὶ τούτων δώτορες ἀμφοτέρων·*
*οὐδέ τις ἀνθρώπων ἐργάζεται ἐν φρεσὶν εἰδὼς*
*ἐς τέλος εἴτ᾽ ἀγαθὸν γίνεται εἴτε κακόν.*
*πολλάκι γὰρ δοκέων θήσειν κακὸν ἐσθλὸν ἔθηκεν,*
*καί τε δοκῶν θήσειν ἐσθλὸν ἔθηκε κακόν.*
*οὐδέ τῳ ἀνθρώπων παραγίνεται ὅσσα θέλῃσιν·*
*ἴσχει γὰρ χαλεπῆς πείρατ᾽ ἀμηχανίης.*
*ἄνθρωποι δὲ μάταια νομίζομεν, εἰδότες οὐδέν·*
*θεοὶ δὲ κατὰ σφέτερον πάντα τελοῦσι νόον.*

*Οὐδείς πω ξεῖνον, Πολυπαΐδη, ἐξαπατήσας*
*οὐδ᾽ ἱκέτην θνητῶν ἀθανάτους ἔλαθεν.*

*Βούλεο δ᾽ εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκεῖν*
*ἢ πλουτεῖν ἀδίκως χρήματα πασάμενος.*
*ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ᾽ ἀρετή ᾽στιν,*
*πᾶς δέ τ᾽ ἀνὴρ ἀγαθός, Κύρνε, δίκαιος ἐών.*

*Χρήματα μὲν δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν,*
*Κύρν᾽· ἀρετῆς δ᾽ ὀλίγοις ἀνδράσι μοῖρ᾽ ἕπεται.*

127. *ὤνιον* Camer. : *ποτ᾽ ἐς ὥριον vulg.* (*ἐσώριον O* and eight others). 132. *τοῖς* Vinet : *ἔπλετο οἷς vulg.* : *ἔπλεθ᾽ ὅσοις ὁσίης . . . δίκης* Stob. 139. *ὅσσα θέλῃσιν AO* : *ὅσσ᾽ ἐθέλῃσιν* *. 146. *πασάμ.* Brunck : *πασσάμ. vulg.* 147. *ἀρετή ἐστι Abfgmn* : *ἀρέτ᾽ ἐστι O.* 150. *ἡ δ᾽ ἀρετῆ ὀλίγοις ἀνδράσι Κύρν᾽ ἕπεται* *.

Ὕβριν, Κύρνε, θεὸς πρῶτον κακῷ ὤπασεν ἀνδρί,
οὗ μέλλει χώρην μηδεμίαν θέμεναι.

Τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἕπηται
ἀνθρώπῳ, καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ.

Μή ποτέ τοι πενίην θυμοφθόρον ἀνδρὶ χολωθεὶς
μηδ' ἀχρημοσύνην οὐλομένην πρόφερε·
Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλῳ,
ἄλλοτε μὲν πλουτεῖν, ἄλλοτε μηδὲν ἔχειν.

Μή ποτε, Κύρν', ἀγορᾶσθαι ἔπος μέγα· οἶδε γὰρ οὐδεὶς
ἀνθρώπων ὅ τι νὺξ χἠμέρη ἀνδρὶ τελεῖ.

Πολλοί τοι χρῶνται δειλαῖς φρεσί, δαίμονι δ' ἐσθλῷ,
οἷς τὸ κακὸν δοκέον γίνεται εἰς ἀγαθόν.
εἰσὶν δ' οἳ βουλῇ τ' ἀγαθῇ καὶ δαίμονι δειλῷ
μοχθίζουσι, τέλος δ' ἔργμασιν οὐχ ἕπεται.

Οὐδεὶς ἀνθρώπων οὔτ' ὄλβιος οὔτε πενιχρὸς
οὔτε κακὸς νόσφιν δαίμονος οὔτ' ἀγαθός.

Ἄλλ' ἄλλῳ κακόν ἐστι, τὸ δ' ἀτρεκὲς ὄλβιος οὐδεὶς
ἀνθρώπων ὁπόσους ἠέλιος καθορᾷ.

Ὃν δὲ θεοὶ τιμῶσιν, ὁ καὶ μωμεύμενος αἰνεῖ·
ἀνδρὸς δὲ σπουδὴ γίνεται οὐδεμία.

Θεοῖς εὔχου· θεοῖς ἐστιν ἔπι κράτος· οὔτοι ἄτερ θεῶν
γίνεται ἀνθρώποις οὔτ' ἀγάθ' οὔτε κακά.

151. *κακῷ* *A*s : *κακόν* *. 152. *μηδεμίην* *A*. *θέμενο̤ῦ̤ν* *A*, the corr. by a later hand : *θέμενον* *O* and ten inf. MSS. : *θέμεναι* *. 154. *ἀνθρώπων* *AO*. 157. *ἄλλως* Stob. 158. *μηδέν* *A* Stob. : *δ' οὐδέν* *. 160. *χἠμέρα* *. 162. *γίνεται* *O* : *γίγνεται* *A**. 163. *δειλῷ* *A* : *κακῷ* *O* : *φαύλῳ* *. 168. *καθαρᾷ* corr. by pr. m. into *-ορᾷ* *A*. 169. *ὅ* *AO*. 171. *θεοῖσιν ἔπι* *A* : *οἷς ἐστὶ κράτος* *O* : *οἷς ἐστὶ μέγα κράτος* * : *ἐστιν ἔπι* Bgk. *οὔτι* *.

Ἄνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα,
  καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου,
ἣν δὴ χρὴ φεύγοντα καὶ ἐς βαθυκήτεα πόντον
  ῥιπτεῖν καὶ πετρέων, Κύρνε, κατ' ἠλιβάτων.
καὶ γὰρ ἀνὴρ πενίῃ δεδμημένος οὔτε τι εἰπεῖν
  οὔθ' ἔρξαι δύναται, γλῶσσα δέ οἱ δέδεται.

Χρὴ γὰρ ὁμῶς ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
  δίζησθαι χαλεπῆς, Κύρνε, λύσιν πενίης.

Τεθνάμεναι, φίλε Κύρνε, πενιχρῷ βέλτερον ἀνδρί,
  ἢ ζώειν χαλεπῇ τειρόμενον πενίῃ.

Κριοὺς μὲν καὶ ὄνους διζήμεθα, Κύρνε, καὶ ἵππους
  εὐγενέας, καί τις βούλεται ἐξ ἀγαθῶν
βήσεσθαι· γῆμαι δὲ κακὴν κακοῦ οὐ μελεδαίνει
  ἐσθλὸς ἀνήρ, ἤν οἱ χρήματα πολλὰ διδῷ.
οὐδὲ γυνὴ κακοῦ ἀνδρὸς ἀναίνεται εἶναι ἄκοιτις
  πλουσίου, ἀλλ' ἀφνεὸν βούλεται ἀντ' ἀγαθοῦ.
χρήματα γὰρ τιμῶσι, καὶ ἐκ κακοῦ ἐσθλὸς ἔγημεν,
  καὶ κακὸς ἐξ ἀγαθοῦ· πλοῦτος ἔμιξε γένος.
οὕτω μὴ θαύμαζε γένος, Πολυπαΐδη, ἀστῶν
  μαυροῦσθαι· σὺν γὰρ μίσγεται ἐσθλὰ κακοῖς.

Αὐτός τοι ταύτην εἰδὼς κακόπατριν ἐοῦσαν
  εἰς οἴκους ἄγεται, χρήμασι πειθόμενος,
εὔδοξος κακόδοξον, ἐπεὶ κρατερή μιν ἀνάγκη
  ἐντύει, ἥτ' ἀνδρὸς τλήμονα θῆκε νόον.

173. *δάμνησι* *A*. 175. *βαθυκήτεα* *A*, Clem., Plut. *de Stoic. rep.*: *μεγακήτεα* * Plut. *de comm. not.*, Schol. Thuc. 176. *πετρέων* *A*: *πετρῶν* *. *καθ' ἠλιβάτων* *A*. 180. *δίζεσθαι* *. *χαλεπῆς*, *s* by a later hand, *A*. 183. *κύνας μὲν δὴ νῶϊ* Stob. 185. *βήθεσθαι* *bfmq*: *βίνεσθαι* marg. *q*: *κτήσασθαι* 'Xen.' ap. Stob. 187. *οὐδὲ γυνή* *A* 'Xen.': *οὐδὲ μίη* *O*: *οὐδεμία* *. 189. *γάρ* 'Xen.': *μέν* *vulg.* *εκκοῦ* with *α* inserted between *κκ* by a later hand, *A*. 195. *ἔνδοξος* *. 196. *ἐντύει* Brunck: *ἐντύνει* *vulg.*

Χρῆμα δ', ὃ μὲν Διόθεν καὶ σὺν δίκῃ ἀνδρὶ γένηται
καὶ καθαρῶς, αἰεὶ παρμόνιμον τελέθει.
εἰ δ' ἀδίκως παρὰ καιρὸν ἀνὴρ φιλοκερδέι θυμῷ
κτήσεται, εἴθ' ὅρκῳ πὰρ τὸ δίκαιον ἑλών,
αὐτίκα μέν τι φέρειν κέρδος δοκεῖ, ἐς δὲ τελευτὴν
αὖθις ἔγεντο κακόν, θεῶν δ' ὑπερέσχε νόος.
ἀλλὰ τάδ' ἀνθρώπων ἀπατᾷ νόον· οὐ γὰρ ἐπ' αὐτοῦ
τίνονται μάκαρες πρήγματος ἀμπλακίας,
ἀλλ' ὁ μὲν αὐτὸς ἔτισε κακὸν χρέος, οὐδὲ φίλοισιν
ἄτην ἐξοπίσω παισὶν ἐπεκρέμασεν·
ἄλλον δ' οὐ κατέμαρψε δίκη· θάνατος γὰρ ἀναιδὴς
πρόσθεν ἐπὶ βλεφάροις ἕζετο κῆρα φέρων.

Οὐδείς τοι φεύγοντι φίλος καὶ πιστὸς ἑταῖρος·
τῆς δὲ φυγῆς ἐστὶν τοῦτ' ἀνιηρότερον.

Οἶνόν τοι πίνειν πουλὺν κακόν· ἢν δέ τις αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακός, ἀλλ' ἀγαθός.

Κύρνε, φίλους κάτα πάντας ἐπίστρεφε ποικίλον ἦθος,
ὀργὴν συμμίσγων ἥντιν' ἕκαστος ἔχει.
πουλύπου ὀργὴν ἴσχε πολυπλόκου, ὃς ποτὶ πέτρῃ,
τῇ προσομιλήσῃ, τοῖος ἰδεῖν ἐφάνη.
νῦν μὲν τῇδ' ἐφέπου, τοτὲ δ' ἀλλοῖος χρόα γίνου·
κρέσσων τοι σοφίη γίνεται ἀτροπίης.

197. *χρῆμα θ' ᾧ O* : *χρήματα δ' ᾧ **. 203. *ἐπ' cegl* : *ἔτ' ** incl. *A*, which has L. tr. *adhuc*. *αὐτοῦ* Jacobs : *αὐτούς vulg.* : *αὐτῶν* (corr.) *l*. 204. *ἀμπλακίης **. 205. *τῖσε **. 206. *ὑπεκρέμασεν O*. 207. p. m. *A* wrote *καταμαρψε*—a later hand corr. the second *α* into what seems to be *η* or *ε*, so faintly written that only the portions outside *α* can be distinguished. 211. *πολύν AO*. 213. *θυμέ A* (L. tr. *anime*) : *Κύρνε **. 216. *-ήσῃ g* Ath. : *-ήσει A** 218. *κραιπνόν ** : *κρεῖττον γρ. l*. *γίνεται O* : *γίγνεται A**.

Μηδὲν ἄγαν ἄσχαλλε ταρασσομένων πολιητέων,
Κύρνε, μέσην δ' ἔρχευ τὴν ὁδόν, ὥσπερ ἐγώ.

Ὅστις τοι δοκέει τὸν πλησίον ἴδμεναι οὐδέν,
ἀλλ' αὐτὸς μοῦνος ποικίλα δήνε' ἔχειν,
κεῖνός γ' ἄφρων ἐστί, νόου βεβλαμμένος ἐσθλοῦ.
ἴσως γὰρ πάντες ποικίλ' ἐπιστάμεθα,
ἀλλ' ὁ μὲν οὐκ ἐθέλει κακοκερδίῃσιν ἕπεσθαι,
τῷ δὲ δολοπλοκίαι μᾶλλον ἄπιστοι ἅδον.

Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνθρώποισιν·
οἳ γὰρ νῦν ἡμῶν πλεῖστον ἔχουσι βίον,
διπλάσιον σπεύδουσι. τίς ἂν κορέσειεν ἅπαντας;
χρήματά τοι θνητοῖς γίνεται ἀφροσύνη.
ἄτη δ' ἐξ αὐτῆς ἀναφαίνεται, ἥν, ὁπότε Ζεὺς
πέμψῃ τειρομένοις, ἄλλοτε ἄλλος ἔχει.

Ἀκρόπολις καὶ πύργος ἐὼν κενεόφρονι δήμῳ,
Κύρν', ὀλίγης τιμῆς ἔμμορεν ἐσθλὸς ἀνήρ.

Οὐδ' ἔτι τι πρέπει ἧμιν ἅτ' ἀνδράσι σῳζομένοισιν,
ἀλλ' ὡς πάγχυ πόλει, Κύρνε, ἁλωσομένῃ.

Σοὶ μὲν ἐγὼ πτέρ' ἔδωκα, σὺν οἷς ἐπ' ἀπείρονα πόντον
πωτήσῃ καὶ γῆν πᾶσαν ἀειρόμενος,

219. *πολιτάων* *O* : *-ιητῶν* *. 220. *ἔρχου* *. 222. *ἔχειν* with *ν* almost totally erased *A*. 225. *-ίῃσιν* *AOm* Stob. : *-ειησιν* *. 228. *βίον* all MSS., Lat. tr. in *A* *divitias* : *νόον* in Bekker's text without any cr. note. 232. *ἄλλοτέ τ'* *AO*. 235. *οὐδ' ἔτι τι* Williams : *οὐδὲν επιτρέπει ἥμιν* (sic) *A* : *οὐδέ τι πρέπει ὑμῖν* (*ὑ* probabilius quam *ἡ* Stud.) *O* : *οὐδέ τι πρέπει ἡμῖν* *el* : *οὐδ' ἔτι γε πρέπει ἡμῖν* * : *ἧμιν* Herm. 236. *ἀλλ' ὡς πάγχυ πολει Κύρνε αλωσομενη* (sic) *A*, L. tr. *destruende* : *λύειν ὡς πόλεως τοίχοι ἁλωσομένης* *c* : *πόλεος τείχη* *g* : *ἀλύειν Κύρν' ὡς πόλε' ἁλωσομένη* *. 238. *πωτήσει* *AO*. *καί* Bgk. : *κατά* *vulg.* *ἀειράμενος* *O*. For the transposition 239 sqq., see Notes.

Κύρνε, καθ' Ἑλλάδα γῆν στρωφώμενος ἠδ' ἀνὰ νήσους, 247
ἰχθυόεντα περῶν πόντον ἔπ' ἀτρύγετον,
οὐχ ἵππων νώτοισιν ἐφήμενος· ἀλλά σε πέμψει
ἀγλαὰ Μουσάων δῶρα ἰοστεφάνων 250
ῥηιδίως, θοίνῃς δὲ καὶ εἰλαπίνῃσι παρέσσῃ 239
ἐν πάσαις, πολλῶν κείμενος ἐν στόμασιν. 240
καί σε σὺν αὐλίσκοισι λιγυφθόγγοις νέοι ἄνδρες
εὐκόσμως ἐρατοὶ καλά τε καὶ λιγέα
ᾄσονται· καὶ ὅταν δνοφερῆς ὑπὸ κεύθεσι γαίης
βῇς πολυκωκύτους εἰς Ἀίδαο δόμους,
οὐδέ ποτ' οὐδὲ θανὼν ἀπολεῖς κλέος, ἀλλὰ μελήσεις 245
ἄφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα.
πᾶσι δ', ὅσοισι μέμηλε, καὶ ἐσσομένοισιν ἀοιδὴ 251
ἔσσῃ ὁμῶς, ὄφρ' ἂν γῆ τε καὶ ἠέλιος.
[αὐτὰρ ἐγὼν ὀλίγης παρὰ σεῦ οὐ τυγχάνω αἰδοῦς,
ἀλλ' ὥσπερ μικρὸν παῖδα λόγοις μ' ἀπατᾷς.]

Κάλλιστον τὸ δικαιότατον, λῷστον δ' ὑγιαίνειν· 255
πρᾶγμα δὲ τερπνότατον, τοῦ τις ἐρᾷ, τὸ τυχεῖν.

Ἵππος ἐγὼ καλὴ καὶ ἀεθλίη, ἀλλὰ κάκιστον
ἄνδρα φέρω, καί μοι τοῦτ' ἀνιηρότατον.
πολλάκι δ' ἠμέλλησα διαρρήξασα χαλινὸν
φεύγεν, ἀπωσαμένη τὸν κακὸν ἡνίοχον. 260

249. *θνατοῖσιν* for *νώτοισιν* K. 239. *θοίνῃς* A : *θοίνης* O : *-αις* *. 241. *λιγυφθόγγοισι* Al. 243. *δνοφερῆς* AO : *-οῖς* *. *κευθμῶσι* O : *κεύθμασι* *. 245. *οὐδέ τε λήσεις* O : *οὐδέ γε λήσεις* *. 251. *π. δ' ὅσ.* Lachm. : *πᾶσι διὸς οἶσι μεμηλε* (sic) A : L. tr. *iovis* above *διός* : *πᾶσιν οἶσι μ.* O : *πᾶσι γὰρ οἶσι* *. *ἀοιδῇ* A. 256. *πρᾶγμα* AObcdefghlmn : *πρῆ-* *. *οὗ* * incl. O acc. to Stud.'s facsimile ; the edd. give *τοῦ* AO. 260. *φεύγεν* Bgk. : *φεύγειν ἀπωσαμένη* AO : *φεύγειν ὠσ-* *.

Οὔ μοι πίνεται οἶνος, ἐπεὶ παρὰ παιδὶ τερείνῃ
  ἄλλος ἀνὴρ κατέχει πολλὸν ἐμοῦ κακίων.
ψυχρόν μοι παρὰ τῇδε φίλοι πίνουσι τοκῆες,
  ὥσθ' ἅμα θ' ὑδρεύει καί με γοῶσα φέρει,
ἔνθα μέσην περὶ παῖδα βαλὼν ἀγκῶν' ἐφίλησα
  δειρήν, ἡ δὲ τέρεν φθέγγετ' ἀπὸ στόματος.

Γνωτή τοι πενίη γε καὶ ἀλλοτρίη περ ἐοῦσα·
  οὔτε γὰρ εἰς ἀγορὴν ἔρχεται οὔτε δίκας·
πάντῃ γὰρ τοὔλασσον ἔχει, πάντῃ δ' ἐπίμυκτος,
  πάντῃ δ' ἐχθρὴ ὁμῶς γίνεται, ἔνθα περ ᾖ.

Ἴσως τοι τὰ μὲν ἄλλα θεοὶ θνητοῖς ἀνθρώποις
  γῆράς τ' οὐλόμενον καὶ νεότητ' ἔδοσαν.
τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις, θανάτου τε
  καὶ πασέων νούσων ἐστὶ πονηρότατον,
παῖδας ἐπεὶ θρέψαιο καὶ ἄρμενα πάντα παράσχοις,
  χρήματα δ' εἰ καταθῇς πόλλ' ἀνιηρὰ παθών,
τὸν πατέρ' ἐχθαίρουσι, καταρῶνται δ' ἀπολέσθαι,
  καὶ στυγέουσ' ὥσπερ πτωχὸν ἐσερχόμενον.

Εἰκός τοι κακὸν ἄνδρα κακῶς τὰ δίκαια νομίζειν,
  μηδεμίαν κατόπισθ' ἀζόμενον νέμεσιν·
δειλῷ γάρ τ' ἀπάλαμνα βροτῷ πάρα πόλλ' ἀνελέσθαι
  πὰρ ποδός, ἡγεῖσθαί θ' ὡς καλὰ πάντα τιθεῖ.

265. *παρά* *: *βαλών* Herm.: *λαβών vulg.* 267. *γνῶτ' εἴ* (sic) *A*. *γε* Bek.: *τε A*: om. *. 269. *ἐπίμικτος** (-*ον O*). 270. *ἐχθρά* *. *γίνεται AO*: *γίγν.* *. 272. *κάν νεοτητ' ἔδοσαν* (sic) *A*; later *ι* was inserted between *α* and *ν* and a dot written above *ν*. 275. *επι A*. 276. *εἰ καταθῇς* Bgk.: *A* has *ε*||*καταθης* with an erasure between *ε* and *κ* and the remains of a letter attached to *ε*. * have *ἐγκαταθῇς*, and Bekker has no cr. note on the reading of *A*; in view of similar cases it is certain that the erasure was made after he collated the MS. The erased letter was evidently *γ*; a portion of the down stroke is still attached to *ε* and the erasure reaches so low as to delete the first *ι* of *ἐχθαίρουσι* in the next line. 278. *ἐπερχ-* *. 279. *τοι* Epk.: *τοι A* with an erasure immed. after *ι* (*ν* erased after Bek.): *τόν* *. 280. *κατόπιν* *. 281. *βροταὶ* (sic) *A*.

Ἀστῶν μηδενὶ πιστὸς ἐὼν πόδα τῶνδε πρόβαινε,
  μήθ' ὅρκῳ πίσυνος μήτε φιλημοσύνῃ.
μηδ' εἰ Ζῆν' ἐθέλῃ παρέχειν βασιλῆα μέγιστον
  ἔγγυον ἀθανάτων, πιστὰ τιθεῖν ἐθέλων.

Ἐν γάρ τοι πόλει ὧδε κακοψόγῳ ἀνδάνει οὐδέν·
  ὥστε δὲ σῴζεσθαι πολλοὶ ἀνολβότεροι.

Νῦν δὲ τὰ τῶν ἀγαθῶν κακὰ γίνεται ἐσθλὰ κακοῖσιν
  ἀνδρῶν· ἡγέονται δ' ἐκτραπέλοισι νόμοις·
αἰδὼς μὲν γὰρ ὄλωλεν, ἀναιδείη δὲ καὶ ὕβρις
  νικήσασα δίκην γῆν κατὰ πᾶσαν ἔχει.

Οὐδὲ λέων αἰεὶ κρέα δαίνυται, ἀλλά μιν ἔμπης
  καὶ κρατερόν περ ἐόνθ' αἱρεῖ ἀμηχανίη.

Κωτίλῳ ἀνθρώπῳ σιγᾶν χαλεπώτατον ἄχθος,
  φθεγγόμενος δ' ἀδαὴς οἷσι παρῇ πέλεται,
ἐχθαιρουσι δὲ πάντες, ἀναγκαίη δ' ἐπίμιξις
  ἀνδρὸς τοιούτου συμποσίῳ τελέθει.

Οὐδεὶς λῇ φίλος εἶναι, ἐπὴν κακὸν ἀνδρὶ γένηται,
  οὐδ' ᾧ κ' ἐκ γαστρός, Κύρνε, μιᾶς γεγόνῃ.

Πικρὸς καὶ γλυκὺς ἴσθι καὶ ἁρπαλέος καὶ ἀπηνὴς
  λάτρισι καὶ δμωσὶν γείτοσί τ' ἀγχιθύροις.

Οὐ χρὴ κιγκλίζειν ἀγαθὸν βίον, ἀλλ' ἀτρεμίζειν,
  τὸν δὲ κακὸν κινεῖν, ἔστ' ἂν ἐς ὀρθὰ βάλῃς.

283. *τῶνδε* Herm.: *τόνδε* vulg. 285. *ἐθέλει* * (*ἐτέλει* c). 288. *ωσδετοσωσαιει* (sic) *A*: *ὡς δὲ τὸ σῶσαι οἱ* *. The reading adopted in the text was proposed by Schmidt. 290. *γίνονται* *. *νόμος* *. 294. *ἐόντ' αἵρει* (sic) *A*. 296. *πέλεται* Camer.: *μέλεται* vulg. 297. *πάντας A*. 299. *λῇ* Bgk.: *δη* (sic) *A*: *οὐδὲ θέλει O*: *οὐδ' ἐθέλει* *. 300. *οὐδ' ωκ' εκ* (sic) *A*: *οὐδ' ἦν ἐκ* *. *γεγόνῃ* Turneb.: *-ονη A*, *-ει* *. 301. *ἀργαλέος* *. 304. *βάλῃς* Crispin: ||α||ῃς *A* two erasures with the trace of an erased accent above the first: *λάβῃς* *; Bek. prints *λάβῃς* in his text with no cr. n.

Τοὶ κακοὶ οὐ πάντες κακοὶ ἐκ γαστρὸς γεγόνασιν,
ἀλλ' ἄνδρεσσι κακοῖς συνθέμενοι φιλίην
ἔργα τε δείλ' ἔμαθον καὶ ἔπη δύσφημα καὶ ὕβριν,
ἐλπόμενοι κείνους πάντα λέγειν ἔτυμα.

Ἐν μὲν συσσίτοισιν ἀνὴρ πεπνυμένος εἴη,
πάντα δέ μιν λήθειν ὡς ἀπεόντα δοκοῖ.
εἰς δὲ φέροι τὰ γελοῖα, θύρηφι δὲ καρτερὸς εἴη,
γινώσκων ὀργὴν ἥντιν' ἕκαστος ἔχει.

Ἐν μὲν μαινομένοις μάλα μαίνομαι, ἐν δὲ δικαίοις
πάντων ἀνθρώπων εἰμὶ δικαιότατος.

Πολλοί τοι πλουτοῦσι κακοί, ἀγαθοὶ δὲ πένονται·
ἀλλ' ἡμεῖς τούτοις οὐ διαμειψόμεθα
τῆς ἀρετῆς τὸν πλοῦτον, ἐπεὶ τὸ μὲν ἔμπεδον αἰεί,
χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.

Κύρν', ἀγαθὸς μὲν ἀνὴρ γνώμην ἔχει ἔμπεδον αἰεί,
τολμᾷ δ' ἔν τε κακοῖς κείμενος ἔν τ' ἀγαθοῖς.
εἰ δὲ θεὸς κακῷ ἀνδρὶ βίον καὶ πλοῦτον ὀπάσσῃ,
ἀφραίνων κακίην οὐ δύναται κατέχειν.

Μή ποτ' ἐπὶ σμικρᾷ προφάσει φίλον ἄνδρ' ἀπολέσσαι,
πειθόμενος χαλεπῇ, Κύρνε, διαιβολίῃ.
εἴ τις ἁμαρτωλῇσι φίλων ἐπὶ παντὶ χολῷτο,
οὔ ποτ' ἂν ἀλλήλοις ἄρθμιοι οὐδὲ φίλοι

305. *οἱ* *. *πάντ||ς* *A* : *πάντες* in Bek.'s cr. n. proves the eras. to be of later date: *πάντως* *. *γεγόνασιν* final *ν* almost totally erased *A*. 309. *εἴη* Herm. : *εἶναι* *A* : *ἴσθι* *. 310. *δοκοῖ* Geel : *δοκει* *A*, with an accent erased above ο : *δόκεῖ* *O* : *δόκει* *. 311. *φεροι τα* (sic) *A* : *φέρει τά* *Ohfm* : others *φέρειν τά* : *φέροιται* *h*. *θύρηφι* *A*. *δέ* om. *A*. *εἴη* *AO* : *εἴης* *. 318. *ἄλλοτέ τ'* *A*. 321. *ὀπάσσει* *. 322. *βίοτον* for *κακίην* Stob. 323. *ἀπολέσσῃς* *. 324. *διαιβολίῃ* Bgk. : *διαβολίῃ* *vulg.* 325. *ἁμαρτωλοῖσι* *O*.

εἶεν. ἁμαρτωλαὶ γὰρ ἐν ἀνθρώποισιν ἕπονται
θνητοῖς, Κύρνε· θεοὶ δ' οὐκ ἐθέλουσι φέρειν.

Καὶ βραδὺς εὔβουλος εἷλεν ταχὺν ἄνδρα διώκων,
Κύρνε, σὺν εὐθείῃ θεῶν δίκῃ ἀθανάτων.

Ἥσυχος, ὥσπερ ἐγώ, μέσσην ὁδὸν ἔρχεο ποσσίν,
μηδ' ἑτέροισι διδούς, Κύρνε, τὰ τῶν ἑτέρων.

Οὐκ ἔστιν φεύγοντι φίλος καὶ πιστὸς ἑταῖρος·
τῆς δὲ φυγῆς ἐστὶν τοῦτ' ἀνιηρότατον.

Μή ποτε φεύγοντ' ἄνδρα ἐπ' ἐλπίδι, Κύρνε, φιλήσῃς·
οὐδὲ γὰρ οἴκαδε βὰς γίνεται αὐτὸς ἔτι.

Μηδὲν ἄγαν σπεύδειν. πάντων μέσ' ἄριστα. καὶ οὕτως,
Κύρν', ἕξεις ἀρετήν, ἥντε λαβεῖν χαλεπόν.

Ζεύς μοι τῶν τε φίλων δοίη τίσιν, οἵ με φιλεῦσιν,
τῶν τ' ἐχθρῶν μεῖζον, Κύρνε, δυνησόμενον.
χοὔτως ἂν δοκέοιμι μετ' ἀνθρώπων θεὸς εἶναι,
εἴ μ' ἀποτισάμενον μοῖρα κίχῃ θανάτου.

Ἀλλά, Ζεῦ, τέλεσόν μοι, Ὀλύμπιε, καίριον εὐχήν,
δὸς δέ μοι ἀντὶ κακῶν καί τι παθεῖν ἀγαθόν.
τεθναίην δ', εἰ μή τι κακῶν ἄμπαυμα μεριμνέων
εὑροίμην, δοίην δ' ἀντ' ἀνιῶν ἀνίας·
αἶσα γὰρ οὕτως ἐστί. τίσις δ' οὐ φαίνεται ἡμῖν
ἀνδρῶν, οἳ τἀμὰ χρήματ' ἔχουσι βίῃ
συλήσαντες· ἐγὼ δὲ κύων ἐπέρησα χαράδρην,
χειμάρρῳ ποταμῷ πάντ' ἀποσεισάμενος.

332. δίδου Stob. 332 ab [ = 209–10] in *A* alone. 340. εἰ μή *O* : ἤν *. κίχῃ *vulg.* : κίχοι Camer. 341. Ζεύς *Obcefgm.* 343. -ιμνάων *O* : -ῶν * : cf. 219. 344. δοίην δ' *Ac* : δοίην τ' *Og* : δοίη τ' *bcdfhmn.* 347. χαραδρῆν *A*.

τῶν εἴη μέλαν αἷμα πιεῖν, ἐπί τ' ἐσθλὸς ὄροιτο
  δαίμων, ὃς κατ' ἐμὸν νοῦν τελέσειε τάδε.

Ἆ δειλὴ πενίη, τί μένεις; προλιποῦσα παρ' ἄλλον
  ἄνδρ' ἰέναι. μὴ δήν μ' οὐκ ἐθέλοντα φίλει,
ἀλλ' ἴθι καὶ δόμον ἄλλον ἐποίχεο, μηδὲ μεθ' ἡμέων
  αἰεὶ δυστήνου τοῦδε βίου μέτεχε.

Τόλμα, Κύρνε, κακοῖσιν, ἐπεὶ κἀσθλοῖσιν ἔχαιρες,
  εὖτέ σε καὶ τούτων μοῖρ' ἐπέβαλλεν ἔχειν.
ὡς δέ περ ἐξ ἀγαθῶν ἔλαβες κακόν, ὣς δὲ καὶ αὖτις
  ἐκδῦναι πειρῶ θεοῖσιν ἐπευχόμενος.
μηδὲ λίην ἐπίφαινε· κακὸν δέ τι, Κύρν', ἐπιφαίνων
  παύρους κηδεμόνας σῆς κακότητος ἔχεις.

Ἀνδρός τοι κραδίη μινύθει μέγα πῆμα παθόντος,
  Κύρν'· ἀποτινυμένου δ' αὔξεται ἐξοπίσω.

Εὖ κώτιλλε τὸν ἐχθρόν· ὅταν δ' ὑποχείριος ἔλθῃ,
  τῖσαί νιν πρόφασιν μηδεμίαν θέμενος.

Ἴσχε νόῳ, γλώσσης δὲ τὸ μείλιχον αἰὲν ἐπέστω·
  δειλῶν τοι τελέθει καρδίη ὀξυτέρη.

Οὐ δύναμαι γνῶναι νόον ἀστῶν ὅντιν' ἔχουσιν·
  οὔτε γὰρ εὖ ἕρδων ἁνδάνω οὔτε κακῶς.
μωμεῦνται δέ με πολλοί, ὁμῶς κακοὶ ἠδὲ καὶ ἐσθλοί·
  μιμεῖσθαι δ' οὐδεὶς τῶν ἀσόφων δύναται.

Μή μ' ἀέκοντα βίῃ κεντῶν ὑπ' ἅμαξαν ἔλαυνε,
  εἰς φιλότητα λίην, Κύρνε, προσελκόμενος.

349. ἄροιτο *. 352. μὴ δήν μ' Williams: μ' ἠν δὴν οὐκ (sic) *A*: τί δή μ' οὐκ *O*: τί δὲ δή μ' οὐκ *. φιλει (sic) *A*: φιλεῖς *. 353. ἡμῶν *. 355. κἐσθλοῖσιν *AO*. 356. οὔτε *A*. 357. αὖθις *A*. 358. θεοῖς *A*. 359. δέ τε *A*. ἐπιφαίνων Brunck: -ειν *vulg.* 363. δ' om. *A*. 364. μηδεμίην *O*. 365. ἴσχι νόῳ *A*: ἴσχε νόον *. γλώσσῃ *. ἐπέσθω *. 366. κραδίη *AObcdfhmn*. 368. ἀνδρανω *A*.

Ζεῦ φίλε, θαυμάζω σε· σὺ γὰρ πάντεσσιν ἀνάσσεις,
  τιμὴν αὐτὸς ἔχων καὶ μεγάλην δύναμιν·
ἀνθρώπων δ' εὖ οἶσθα νόον καὶ θυμὸν ἑκάστου·
  σὸν δὲ κράτος πάντων ἔσθ' ὕπατον, βασιλεῦ.
πῶς δή σευ, Κρονίδη, τολμᾷ νόος ἄνδρας ἀλιτροὺς
  ἐν ταὐτῇ μοίρῃ τόν τε δίκαιον ἔχειν,
ἤν τ' ἐπὶ σωφροσύνην τρεφθῇ νόος, ἤν τε πρὸς ὕβριν
  ἀνθρώπων ἀδίκοις ἔργμασι πειθομένων;
[οὐδέ τι κεκριμένον πρὸς δαίμονός ἐστι βροτοῖσιν,
  οὐδ' ὁδὸν ἥντιν' ἰὼν ἀθανάτοισιν ἅδοι.]
ἔμπης δ' ὄλβον ἔχουσιν ἀπήμονα· τοὶ δ' ἀπὸ δειλῶν
  ἔργων ἴσχοντες θυμὸν ὅμως πενίην
μητέρ' ἀμηχανίης ἔλαβον, τὰ δίκαια φιλεῦντες,
  ἥτ' ἀνδρῶν παράγει θυμὸν ἐς ἀμπλακίην,
βλάπτουσ' ἐν στήθεσσι φρένας κρατερῆς ὑπ' ἀνάγκης·
  τολμᾷ δ' οὐκ ἐθέλων αἴσχεα πολλὰ φέρειν,
χρημοσύνῃ εἴκων, ἣ δὴ κακὰ πολλὰ διδάσκει,
  ψεύδεά τ' ἐξαπάτας τ' οὐλομένας τ' ἔριδας,
ἄνδρα καὶ οὐκ ἐθέλοντα· κακὸν δέ οἱ οὐδὲν ἔοικεν·
  ἡ γὰρ καὶ χαλεπὴν τίκτει ἀμηχανίην.

Ἐν πενίῃ δ' ὅ τε δειλὸς ἀνὴρ ὅ τε πολλὸν ἀμείνων
  φαίνεται, εὖτ' ἂν δὴ χρημοσύνη κατέχῃ.
τοῦ μὲν γὰρ τὰ δίκαια φρονεῖ νόος, οὗτέ περ αἰεὶ
  ἰθεῖα γνώμη στήθεσιν ἐμπεφύῃ·
τοῦ δ' αὖτ' οὔτε κακοῖς ἕπεται νόος οὔτ' ἀγαθοῖσιν.
  τὸν δ' ἀγαθὸν τολμᾶν χρὴ τά τε καὶ τὰ φέρειν,

378. τὸν δε *A*. 379. τρεφθῇ Camer.: τερφθῇ *vulg.* 381. ὅστις *A* (for ἐστι). 382. ὁδόν *Abdfhmn*: ὁδός*. τις *l.* 384. ἴσχονται* (some -ω-). πενίης* (though somewhat doubtful in *O*). 386. προάγει *. 395. τἄδικα φρονέει *. 396. ἰθείη *O*. ἐμπεφυίῃ *A*. 397. αὖ *. 398. Bekker is wrong when he gives τὰ δέ as the reading of *AO*.

*αἰδεῖσθαι δὲ φίλους, φεύγειν τ' ὀλεσήνορας ὅρκους . . .*
*Ἐντράπελ', ἀθανάτων μῆνιν ἀλευάμενον.*

*Μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος*
*ἔργμασιν ἀνθρώπων· πολλάκι δ' εἰς ἀρετὴν*
*σπεύδει ἀνὴρ κέρδος διζήμενος, ὅντινα δαίμων*
*πρόφρων εἰς μεγάλην ἀμπλακίην παράγει,*
*καί οἱ ἔθηκε δοκεῖν, ἃ μὲν ᾖ κακά, ταῦτ' ἀγάθ' εἶναι*
*εὐμαρέως, ἃ δ' ἂν ᾖ χρήσιμα, ταῦτα κακά.*

*Φίλτατος ὢν ἥμαρτες. ἐγὼ δέ τοι αἴτιος οὐδέν,*
*ἀλλ' αὐτὸς γνώμης οὐκ ἀγαθῆς ἔτυχες.*

*Οὐδένα θησαυρὸν παισὶν καταθήσῃ ἀμείνω*
*αἰδοῦς, ἥτ' ἀγαθοῖς ἀνδράσι, Κύρν', ἕπεται.*

*Οὐδενὸς ἀνθρώπων κακίων δοκεῖ εἶναι ἑταῖρος,*
*ᾧ γνώμη θ' ἕπεται, Κύρνε, καὶ ᾧ δύναμις.*

*Πίνων δ' οὐχ οὕτως θωρήξομαι, οὐδέ με οἶνος*
*ἐξάγει, ὥστ' εἰπεῖν δεινὸν ἔπος περὶ σοῦ.*

*Οὐδέν' ὁμοῖον ἐμοὶ δύναμαι διζήμενος εὑρεῖν*
*πιστὸν ἑταῖρον, ὅτῳ μή τις ἔνεστι δόλος·*
*ἐς βάσανον δ' ἐλθὼν παρατρίβομαι ὥστε μολίβδῳ*
*χρυσός, ὑπερτερίης δ' ἄμμιν ἔνεστι λόγος.*

*Πολλά με καὶ συνιέντα παρέρχεται· ἀλλ' ὑπ' ἀνάγκης*
*σιγῶ, γινώσκων ἡμετέρην δύναμιν.*

400. *ἔντρεπε δ'* *. *ἀλευάμενος* *. 404. *ἐς* b. 407. *σοι* A. 408. *ει αμεινω* for *ἔτυχες* A. 409. *-θήσει* AO. 411. *μηδενὸς . . . δόκει* *. 413. *μετ' οἶνος* A : *με γ' οἶνος* O. 418. *νόος* * (? *λόγος* d).

Πολλοῖς ἀνθρώπων γλώσσῃ θύραι οὐκ ἐπίκεινται
  ἁρμόδιαι, καί σφιν πόλλ' ἀμέλητα μέλει·
πολλάκι γὰρ τὸ κακὸν κατακείμενον ἔνδον ἄμεινον,
  ἐσθλὸν δ' ἐξελθὸν λώιον [ἢ τὸ κακόν].

Πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον
  μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου,
φύντα δ' ὅπως ὤκιστα πύλας Ἀίδαο περῆσαι
  καὶ κεῖσθαι πολλὴν γῆν ἐπαμησάμενον.

Φῦσαι καὶ θρέψαι ῥᾷον βροτόν, ἢ φρένας ἐσθλὰς
  ἐνθέμεν· οὐδείς πω τοῦτό γ' ἐπεφράσατο,
ὅστις σώφρον' ἔθηκε τὸν ἄφρονα κἀκ κακοῦ ἐσθλόν.
  εἰ δ' Ἀσκληπιάδαις τοῦτό γ' ἔδωκε θεός,
ἰᾶσθαι κακότητα καὶ ἀτηρὰς φρένας ἀνδρῶν,
  πολλοὺς ἂν μισθοὺς καὶ μεγάλους ἔφερον.
εἰ δ' ἦν ποιητόν τε καὶ ἔνθετον ἀνδρὶ νόημα,
  οὔ ποτ' ἂν ἐξ ἀγαθοῦ πατρὸς ἔγεντο κακός,
πειθόμενος μύθοισι σαόφροσιν· ἀλλὰ διδάσκων
  οὔ ποτε ποιήσεις τὸν κακὸν ἄνδρ' ἀγαθόν.

Νήπιος, ὃς τὸν ἐμὸν μὲν ἔχει νόον ἐν φυλακῇσιν,
  τῶν δ' αὐτοῦ ἰδίων οὐδὲν ἐπιστρέφεται.

Οὐδεὶς γὰρ πάντ' ἐστὶ πανόλβιος· ἀλλ' ὁ μὲν ἐσθλὸς
  τολμᾷ ἔχων τὸ κακόν, κοὐκ ἐπίδηλος ὁμῶς·

421. ἀνθρώπων *AO* Stob.: -οις *. 422. ἀλάλητα πέλει Stob. 424. ἐξελθών *AOch* (ῶ corr. to ὼ in *A*): -θεῖν Stob. 427. Ἀίδα *bdfmn*. 429. φαῦσαι *A*. 430. πω om. *A*. 431. ὅτις (sic) *A*: ὅστις *. -να κάκου *A*: κὰκ κακοῦ *O*: καὶ κακόν or -οῦ *. 433. ἀτειράς *AO*. 438. ποιήσει *A*. 440. τῶν δ' αὐτοῦ κϊδιον (sic) *A*: τὸν δ' αὐτοῦ κἴδιον *O*: τὸν δ' αὐτοῦ ἴδιον * (some αὑτοῦ): ἰδίων Jacobs. 441. γάρ om. *O*: τοι *. 442. ἔχειν all but *A*.

δειλὸς δ' οὔτ' ἀγαθοῖσιν ἐπίσταται οὔτε κακοῖσιν
  θυμὸν ὁμῶς μίσγειν. ἀθανάτων δὲ δόσεις
παντοῖαι θνητοῖσιν ἐπέρχοντ'· ἀλλ' ἐπιτολμᾶν
  χρὴ δῶρ' ἀθανάτων, οἷα διδοῦσιν ἔχειν.

Εἴ μ' ἐθέλεις πλύνειν, κεφαλῆς ἀμίαντον ἀπ' ἄκρης
  αἰεὶ λευκὸν ὕδωρ ῥεύσεται ἡμετέρης·
εὑρήσεις δέ με πᾶσιν ἐπ' ἔργμασιν ὥσπερ ἄπεφθον
  χρυσόν, ἐρυθρὸν ἰδεῖν τριβόμενον βασάνῳ,
τοῦ χροιῆς καθύπερθε μέλας οὐχ ἅπτεται ἰὸς
  οὐδ' εὐρώς, αἰεὶ δ' ἄνθος ἔχει καθαρόν.

Ὤνθρωπ', εἰ γνώμης ἔλαχες μέρος ὥσπερ ἀνοίης
  καὶ σώφρων οὕτως ὥσπερ ἄφρων ἐγένου,
πολλοῖς ἂν ζηλωτὸς ἐφαίνεο τῶνδε πολιτῶν
  οὕτως ὥσπερ νῦν οὐδενὸς ἄξιος εἶ.

Οὔ τοι σύμφορόν ἐστι γυνὴ νέα ἀνδρὶ γέροντι·
  οὐ γὰρ πηδαλίῳ πείθεται ὡς ἄκατος,
οὐδ' ἄγκυραι ἔχουσιν· ἀπορρήξασα δὲ δεσμὰ
  πολλάκις ἐκ νυκτῶν ἄλλον ἔχει λιμένα.

Μή ποτ' ἐπ' ἀπρήκτοισι νόον ἔχε, μηδὲ μενοίνα,
  χρήμασι, τῶν ἄνυσις γίνεται οὐδεμία.

Εὐμαρέως τοι χρῆμα θεοὶ δόσαν οὔτ' ἐπίδηλον
  οὔτ' ἀγαθόν· χαλεπῷ δ' ἔργματι κῦδος ἔπι.

Ἀμφ' ἀρετῇ τρίβου, καί τοι τὰ δίκαια φίλ' ἔστω,
  μηδέ σε νικάτω κέρδος, ὅ τ' αἰσχρὸν ἔῃ.

443. οὔτε κακ . . . ἀγαθ | *. 444. ἔχων μίμνειν *vulg.* (incl. *A*): ὁμῶς μίσγειν *vulg.* 1162 *d.* τε *Abdfmn.* 449. δ' εμε *A.* 457. σύμφρον ἔνεστι *Adehn*: σύμφρονον ἔνεστι *bf*: σύμφερόν ἐστι *g*: σύμφορός ἐστι Eustath.: not legible in *O* exc. ἐστι. 463. οὔτ' ἐπίδηλον Hecker: οὔτε τι δειλόν (τοι *Ofn*) *vulg.* 464. ἔχει *. 465. σοι *. 466. ἔθει *O*: ἔοι *.

Μηδένα τῶνδ' ἀέκοντα μένειν κατέρυκε παρ' ἡμῖν,
  μηδὲ θύραζε κέλευ' οὐκ ἐθέλοντ' ἰέναι,
μηδ' εὕδοντ' ἐπέγειρε, Σιμωνίδη, ὅντιν' ἂν ἡμῶν
  θωρηχθέντ' οἴνῳ μαλθακὸς ὕπνος ἕλῃ,
μηδὲ τὸν ἀγρυπνέοντα κέλευ' ἀέκοντα καθεύδειν·
  πᾶν γὰρ ἀναγκαῖον χρῆμ' ἀνιηρὸν ἔφυ.
τῷ πίνειν δ' ἐθέλοντι παρασταδὸν οἰνοχοείτω·
  οὐ πάσας νύκτας γίνεται ἁβρὰ παθεῖν.
αὐτὰρ ἐγώ—μέτρον γὰρ ἔχω μελιηδέος οἴνου—
  ὕπνου λυσικάκου μνήσομαι οἴκαδ' ἰών,
ἥξω δ' ὡς οἶνος χαριέστατος ἀνδρὶ πεπόσθαι·
  οὔτε τι γὰρ νήφω οὔτε λίην μεθύω.
ὃς δ' ἂν ὑπερβάλλῃ πόσιος μέτρον, οὐκέτι κεῖνος
  τῆς αὐτοῦ γλώσσης καρτερὸς οὐδὲ νόου,
μυθεῖται δ' ἀπάλαμνα, τὰ νήφοσι γίνεται αἰσχρά·
  αἰδεῖται δ' ἔρδων οὐδέν, ὅταν μεθύῃ,
τὸ πρὶν ἐὼν σώφρων, τότε νήπιος. ἀλλὰ σὺ ταῦτα
  γινώσκων μὴ πῖν' οἶνον ὑπερβολάδην,
ἀλλ' ἢ πρὶν μεθύειν ὑπανίστασο—μή σε βιάσθω
  γαστὴρ ὥστε κακὸν λάτριν ἐφημέριον—
ἢ παρεὼν μὴ πῖνε. σὺ δ' ἔγχεε τοῦτο μάταιον
  κωτίλλεις αἰεί· τοὔνεκά τοι μεθύεις·
ἡ μὲν γὰρ φέρεται φιλοτήσιος, ἡ δὲ πρόκειται,
  τὴν δὲ θεοῖς σπένδεις, τὴν δ' ἐπὶ χειρὸς ἔχεις.
ἀρνεῖσθαι δ' οὐκ οἶδας· ἀνίκητος δέ τοι οὗτος,
  ὃς πολλὰς πίνων μή τι μάταιον ἐρεῖ.

469. Bekker is wrong in giving *μηθ'* as the reading of *A*. *ὅντινα ἡμῶν* *. 476. *οὔκαδ' A* : *οἴκάδ'* (sic) *O*. 477. *δείξω cg*. 481. *νήφουσι γίνεται O* : *νήφουσ' εἴδεται* *. 483. *τότε A* Stob. : *οὔτε cg* : *ὅτε* *. 485. *ἀπανίστασο* Ath. 487. *δ' ἔχε O* : *δὲ ἔχε bcdefhmn* : *δ' οἱ ἔχε g*. 491. *αἰνεῖσθαι A*. 492. *πολλόν A*.

ὑμεῖς δ' εὖ μυθεῖσθε παρὰ κρητῆρι μένοντες,
  ἀλλήλων ἔριδος δὴν ἀπερυκόμενοι,
εἰς τὸ μέσον φωνεῦντες, ὁμῶς ἑνὶ καὶ συνάπασιν·
  χοὔτως συμπόσιον γίνεται οὐκ ἄχαρι.

Ἄφρονος ἀνδρὸς ὁμῶς καὶ σώφρονος οἶνος, ὅταν δὴ
  πίνῃ ὑπὲρ μέτρον, κοῦφον ἔθηκε νόον.

Ἐν πυρὶ μὲν χρυσόν τε καὶ ἄργυρον ἴδριες ἄνδρες
  γινώσκουσ', ἀνδρὸς δ' οἶνος ἔδειξε νόον,
καὶ μάλα περ πινυτοῦ, τὸν ὑπὲρ μέτρον ἤρατο πίνων,
  ὥστε καταισχῦναι καὶ πρὶν ἐόντα σοφόν.

Οἰνοβαρέω κεφαλήν, Ὀνομάκριτε, καί με βιᾶται
  οἶνος, ἀτὰρ γνώμης οὐκέτ' ἐγὼ ταμίης
ἡμετέρης, τὸ δὲ δῶμα περιτρέχει· ἀλλ' ἄγ' ἀναστὰς
  πειρηθῶ, μή πως καὶ πόδας οἶνος ἔχει
καὶ νόον ἐν στήθεσσι. δέδοικα δὲ μή τι μάταιον
  ἔρξω θωρηχθεὶς καὶ μέγ' ὄνειδος ἔχω.

Οἶνος πινόμενος πουλὺς κακόν· ἢν δέ τις αὐτὸν
  πίνῃ ἐπισταμένως, οὐ κακόν, ἀλλ' ἀγαθόν.

Ἦλθες δή, Κλεάριστε, βαθὺν διὰ πόντον ἀνύσσας,
  ἐνθάδ' ἐπ' οὐδὲν ἔχοντ', ὦ τάλαν, οὐδὲν ἔχων.
νηός τοι πλευρῇσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς,
  Κλεάρισθ', οἷ' ἔχομεν χοῖα διδοῦσι θεοί·

494. ἔριδας *. δὴν *A*. 495. εἰς *AObdegln* : ἐς *. συνάπατι *A*. 497. ἄγαν (for ὁμῶς) Stob. 498. πίνῃ Stob.: πίνητ' *A* : πίνηθ' Oel.: πίνεθ' *. 499. ἐμ πυρί *A*. 503. -έω *A* Stob.: -ῶ *. βεβιᾶται *A*. 504. γ.ω..ης *A*. The erased letters have left traces reaching in each case considerably below the line, the second erasure is wider than the first; evidently ν (ρ) μ; the down stroke of μ is still visible: γνώμης *vulg*. Bek. prints γνώμης with no cr. n. The eras. was made after his collation: γλώσσης Bgk. Hecker. 513. υπο (sic) *A*.

οὔτε τι τῶν ὄντων ἀποθήσομαι, οὔτε τι μεῖζον 517
  σῆς ἕνεκα ξενίης ἄλλοθεν οἰσόμεθα. 518
τῶν δ' ὄντων τἄριστα παρέξομεν· ἢν δέ τις ἔλθῃ
  σεῦ φίλος ὤν, κατάειφ' ὡς φιλότητος ἔχεις·
ἢν δέ τις εἰρωτᾷ τὸν ἐμὸν βίον, ὧδέ οἱ εἰπεῖν·
  ὡς εὖ μὲν χαλεπῶς, ὡς χαλεπῶς δὲ μάλ' εὖ,
ὥσθ' ἕνα μὲν ξεῖνον πατρώιον οὐκ ἀπολείπειν,
  ξείνια δὲ πλεόνεσσ' οὐ δυνατὸς παρέχειν.

Οὔ σε μάτην, ὦ Πλοῦτε, θεῶν τιμῶσι μάλιστα·
  ἦ γὰρ ῥηιδίως τὴν κακότητα φέρεις.

Καὶ γάρ τοι πλοῦτον μὲν ἔχειν ἀγαθοῖσιν ἔοικεν,
  ἡ πενίη δὲ κακῷ σύμφορος ἀνδρὶ φέρειν.

Ὤ μοι ἐγὼν ἥβης καὶ γήραος οὐλομένοιο,
  τοῦ μὲν ἐπερχομένου, τῆς δ' ἀπονισομένης.

Οὐδένα πω προὔδωκα φίλον καὶ πιστὸν ἑταῖρον,
  οὐδ' ἐν ἐμῇ ψυχῇ δούλιον οὐδὲν ἔνι.

Αἰεί μοι φίλον ἦτορ ἰαίνεται, ὁππότ' ἀκούσω
  αὐλῶν φθεγγομένων ἱμερόεσσαν ὄπα.

Χαίρω δ' εὖ πίνων καὶ ὑπ' αὐλητῆρος ἀείδων,
  χαίρω δ' εὔφθογγον χερσὶ λύρην ὀχέων.

515. τἄριστα Bek.: τὰ ἄρ. *vulg.* δι ης (?) *A* (the copyist has not made the letters sufficiently distinct). 516. κατάειφ' Sitzler: κατακεισ ως φιλοτητο ἔχεις (sic) *A*: κατάκεισ' ὡς φιλότητος ἔχεις *. 517. μείζω *A*. After transposing 517–18 as above I discovered that the same arrangement had been suggested by Herwerden. 522. πλέον ἔστ' *AObcdefghlmn*. 523. θεῶν Stob.: βροτοί MSS. Th. 527. ᾧ μοι *A*. 528. ἀπονισομένης *A*: ἀπανισταμένης * (incl. possibly *O* wh. is very illegible). 529. πω Bgk.: οὐδένα πρ. *A*: οὐδέ τινα *O*: οὔτε τινά *. 533. ἀείδων Pierson: ἀκούων *vulg.*

*Οὔ ποτε δουλείη κεφαλὴ ἰθεῖα πέφυκεν,*
*ἀλλ' αἰεὶ σκολιή, καὐχένα λοξὸν ἔχει.*
*οὔτε γὰρ ἐκ σκίλλης ῥόδα φύεται οὐδ' ὑάκινθος,*
*οὔτε ποτ' ἐκ δούλης τέκνον ἐλευθέριον.*

*Οὗτος ἀνήρ, φίλε Κύρνε, πέδας χαλκεύεται αὑτῷ,*
*εἰ μὴ ἐμὴν γνώμην ἐξαπατῶσι θεοί.*

*Δειμαίνω μὴ τήνδε πόλιν, Πολυπαΐδη, ὕβρις,*
*ἥπερ Κενταύρους ὠμοφάγους ὄλεσεν.*

*Χρή με παρὰ στάθμην καὶ γνώμονα τήνδε δικάσσαι,*
*Κύρνε, δίκην, ἶσόν τ' ἀμφοτέροισι δόμεν.*

. . . . . . . . . . .

*μάντεσί τ' οἰωνοῖς τε καὶ αἰθομένοις ἱεροῖσιν,*
*ὄφρα μὴ ἀμπλακίης αἰσχρὸν ὄνειδος ἔχω.*

*Μηδένα πω κακότητι βιάζεο· τῷ δὲ δικαίῳ*
*τῆς εὐεργεσίης οὐδὲν ἀρειότερον.*

*Ἄγγελος ἄφθογγος πόλεμον πολύδακρυν ἐγείρει,*
*Κύρν', ἀπὸ τηλαυγέος φαινόμενος σκοπιῆς.*
*ἀλλ' ἵπποις ἔμβαλλε ταχυπτέρνοισι χαλινούς·*
*δήϊων γάρ σφ' ἀνδρῶν ἀντιάσειν δοκέω.*
*οὐ πολλὴν τὸ μεσηγὺ διαπρήξουσι κέλευθον,*
*εἰ μὴ ἐμὴν γνώμην ἐξαπατῶσι θεοί.*

*Χρὴ τολμᾶν χαλεποῖσιν ἐν ἄλγεσι κείμενον ἄνδρα,*
*πρός τε θεῶν αἰτεῖν ἔκλυσιν ἀθανάτων.*

535. εὐθεῖα *. 537. οὐδ' Camer.: οὔθ' *vulg.* 538. οὔτε Camer.: οὐδέ *vulg.* 539. οὗτις *. 542. ὄλεσεν *A O* (*O* omits ν): -έσῃ *. 543. γνώμην *. 545. μάντεσιν * (no τ'). 548. εὐγεργεσίης *A*, cf. 574. 551. ἵππους *A*. 553. πολλήν Brunck: -όν *vulg.*

Φράζεο· κίνδυνός τοι ἐπὶ ξυροῦ ἵσταται ἀκμῆς·
  ἄλλοτε πόλλ' ἕξεις, ἄλλοτε παυρότερα.

Λῷστά σε μήτε λίην ἀφνεὸν κτεάτεσσι γενέσθαι,
  μήτε σέ γ' ἐς πολλὴν χρημοσύνην ἐλάσαι.

Εἴη μοι τὰ μὲν αὐτὸν ἔχειν, τὰ δὲ πόλλ' ἐπιδοῦναι
  χρήματα τῶν ἐχθρῶν τοῖσι φίλοισιν ἔχειν.

Κεκλῆσθαι δ' ἐς δαῖτα, παρέζεσθαι δὲ παρ' ἐσθλὸν
  ἄνδρα χρεὼν σοφίην πᾶσαν ἐπιστάμενον.
τοῦ συνιεῖν, ὁπόταν τι λέγῃ σοφόν, ὄφρα διδαχθῇς
  καὶ τοῦτ' εἰς οἶκον κέρδος ἔχων ἀπίῃς.

Ἥβῃ τερπόμενος παίζω· δηρὸν γὰρ ἔνερθεν
  γῆς ὀλέσας ψυχὴν κείσομαι ὥστε λίθος
ἄφθογγος, λείψω δ' ἐρατὸν φάος ἠελίοιο,
  ἔμπης δ' ἐσθλὸς ἐὼν ὄψομαι οὐδὲν ἔτι.

Δόξα μὲν ἀνθρώποισι κακὸν μέγα, πεῖρα δ' ἄριστον·
  πολλοὶ ἀπείρητοι δόξαν ἔχουσ' ἀγαθῶν.

Εὖ ἔρδων εὖ πάσχε· τί κ' ἄγγελον ἄλλον ἰάλλοις;
  τῆς εὐεργεσίης ῥηιδίη ἀγγελίη.

Οἵ με φίλοι προδιδοῦσιν, ἐπεὶ τόν γ' ἐχθρὸν ἀλεῦμαι
  ὥστε κυβερνήτης χοιράδας εἰναλίας.

Ῥήιδιον ἐξ ἀγαθοῦ θεῖναι κακὸν ἢ 'κ κακοῦ ἐσθλόν.
  μή με δίδασκ'· οὔ τοι τηλίκος εἰμὶ μαθεῖν.

557. φράζεο δ' ὁ A. 559. λῷστά σε Geel: ὥστε σσε A: ὥστε σε*. 561. αὐτῶν A. 563. εἰς Obdehn. παρέξεσθαι A. 565. διδαχθῇ A. 572. ἀπείρητον*. 573. πράττε*. ἰάλλεις*. 574. εὐγεργεσίης A. ῥηϊδίαγγελιη (sic) A. 576. ειναλιο||ς (sic) A; ο = ω (∞) or α corrected to ο: εἰναλίους O (with some doubt). 577. θειραι A.

Ἐχθαίρω κακὸν ἄνδρα, καλυψαμένη δὲ πάρειμι,
  σμικρῆς ὄρνιθος κοῦφον ἔχουσα νόον.

Ἐχθαίρω δὲ γυναῖκα περίδρομον ἄνδρα τε μάργον,
  ὃς τὴν ἀλλοτρίην βούλετ' ἄρουραν ἀροῦν.

Ἀλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι
  ἀργά· τὰ δ' ἐξοπίσω, τῶν φυλακὴ μελέτω.

Πᾶσίν τοι κίνδυνος ἐπ' ἔργμασιν, οὐδέ τις οἶδεν
  πῇ σχήσειν μέλλει πρήγματος ἀρχομένου.
ἀλλ' ὁ μὲν εὐδοκιμεῖν πειρώμενος, οὐ προνοήσας
  εἰς μεγάλην ἄτην καὶ χαλεπὴν ἔπεσεν·
τῷ δὲ καλῶς ποιεῦντι θεὸς περὶ πάντα τίθησιν
  συντυχίην ἀγαθήν, ἔκλυσιν ἀφροσύνης.

Τολμᾶν χρὴ τὰ διδοῦσι θεοὶ θνητοῖσι βροτοῖσιν,
  ῥηιδίως δὲ φέρειν ἀμφοτέρων τὸ λάχος.

Μήτε κακοῖσιν ἀσῶ τι λίην φρένα, μήτ' ἀγαθοῖσιν
  τερφθῇς ἐξαπίνης, πρὶν τέλος ἄκρον ἰδεῖν.

Ἄνθρωπ', ἀλλήλοισιν ἀπόπροθεν ὦμεν ἑταῖροι·
  πλὴν πλούτου παντὸς χρήματός ἐστι κόρος.
δὴν δὴ καὶ φίλοι ὦμεν· ἀτάρ τ' ἄλλοισιν ὁμίλει
  ἀνδράσιν, οἳ τὸν σὸν μᾶλλον ἴσασι νόον.

Οὔ μ' ἔλαθες φοιτῶν κατ' ἀμαξιτόν, ἣν ἄρα καὶ πρὶν
  ἠλάστρεις, κλέπτων ἡμετέρην φιλίην.

580. *μικρῆς* *. 582. *ἀλλοτρίαν A.* 584. *ἀργά* Eldick : *ἔργα* *vulg.* (no accent in *A*). *ἐξοστίσω A.* *τῇ φυλακῇ* *. 586. *πῇ Ae* : *ποῖ* *. 592. *ἀμφοτερο||ν A.* 593. *ἀσῶ τι* Bgk. : *ασωντα* (sic) *A* : *νοσοῦντα λυποῦ O* : *νοσῶν λυποῦ* * : cf. 657. 594. *τερφθῇς δ' A.* 596. *πλούτου AO* : *τούτου* *. 597. *ὁμιλεῖν* *.

*ἔρρε, θεοῖσίν τ᾽ ἐχθρὲ καὶ ἀνθρώποισιν ἄπιστε,*
*ψυχρὸν ὃν ἐν κόλπῳ ποικίλον εἶχον ὄφιν.*

*Τοιάδε καὶ Μάγνητας ἀπώλεσεν ἔργα καὶ ὕβρις,*
*οἷα τὰ νῦν ἱερὴν τήνδε πόλιν κατέχει.*

*Πολλῷ τοι πλέονας λιμοῦ κόρος ὤλεσεν ἤδη*
*ἄνδρας, ὅσοι μοίρης πλεῖον ἔχειν ἔθελον.*

*Ἀρχῇ ἔπι ψεύδους μικρὰ χάρις· εἰς δὲ τελευτὴν*
*αἰσχρὸν δὴ κέρδος, καὶ κακὸν ἀμφότερον*
*γίνεται· οὐδ᾽ ἔτι καλόν, ὅτῳ ψεῦδος προσομαρτῇ*
*ἀνδρὶ καὶ ἐξέλθῃ πρῶτον ἀπὸ στόματος.*

*Οὐ χαλεπὸν ψέξαι τὸν πλησίον, οὐδὲ μὲν αὐτὸν*
*αἰνῆσαι· δειλοῖς ἀνδράσι ταῦτα μέλει·*
*σιγᾶν δ᾽ οὐκ ἐθέλουσι κακοὶ κακὰ λεσχάζοντες·*
*οἱ δ᾽ ἀγαθοὶ πάντων μέτρον ἴσασιν ἔχειν.*

*Οὐδένα παμπήδην ἀγαθὸν καὶ μέτριον ἄνδρα*
*τῶν νῦν ἀνθρώπων ἠέλιος καθορᾷ.*

*Οὔτι μάλ᾽ ἀνθρώποις καταθύμια πάντα τελεῖται·*
*πολλὸν γὰρ θνητῶν κρέσσονες ἀθάνατοι.*

*Πόλλ᾽ ἐν ἀμηχανίῃσι κυλίνδομαι ἀχνύμενος κῆρ·*
*ἄκρην γὰρ πενίην οὐχ ὑπερεδράμομεν.*

*Πᾶς τις πλούσιον ἄνδρα τίει, ἀτίει δὲ πενιχρόν·*
*πᾶσιν δ᾽ ἀνθρώποις αὐτὸς ἔνεστι νόος.*

601. *τ᾽* om. *AOcl.* 602. *ὃν . . . εἶχον* Sintenis: *ὃς . . . εἶχες* *vulg.* 606. *πλεον* (sic) *A* : *πλεῦν᾽ ἐθέλουσιν ἔχειν* Stob. 607. *μικρά AO* Stob.: *-ρή* *. *εἰς AO* Stob.: *ἐς* *. 609. *προσαμαρτῇ A* : *προσομαρτεῖ* *. 610. *κἄν* *. 618. *πολλῶν Ocl*: *πολλῷ* Stob. (*-ῶν* Stob. *B*).

Παντοῖαι κακότητες ἐν ἀνθρώποισιν ἔασιν
 παντοῖαι δ' ἀρεταὶ καὶ βιότου παλάμαι.

Ἀργαλέον φρονέοντα παρ' ἄφροσι πόλλ' ἀγορεύειν
 καὶ σιγᾶν αἰεί· [τοῦτο γὰρ οὐ δυνατόν].

Αἰσχρόν τοι μεθύοντα παρ' ἀνδράσι νήφοσιν εἶναι,
 αἰσχρὸν δ' εἰ νήφων πὰρ μεθύουσι μένει.

Ἥβη καὶ νεότης ἐπικουφίζει νόον ἀνδρός,
 πολλῶν δ' ἐξαίρει θυμὸν ἐς ἀμπλακίην.

Ὧιτινι μὴ θυμοῦ κρέσσων νόος, αἰὲν ἐν ἄταις,
 Κύρνε, καὶ ἐν μεγάλαις κεῖται ἀμηχανίαις.

Βουλεύου δὶς καὶ τρίς, ὅ τοί κ' ἐπὶ τὸν νόον ἔλθῃ·
 ἀτηρὸς γάρ τοι λάβρος ἀνὴρ τελέθει.

Ἀνδράσι τοῖς ἀγαθοῖς ἕπεται γνώμη τε καὶ αἰδώς·
 οἳ νῦν ἐν πολλοῖς ἀτρεκέως ὀλίγοι.

Ἐλπὶς καὶ κίνδυνος ἐν ἀνθρώποισιν ὁμοῖοι·
 οὗτοι γὰρ χαλεποὶ δαίμονες ἀμφότεροι.

Πολλάκι πὰρ δόξαν τε καὶ ἐλπίδα γίνεται εὖ ῥεῖν
 ἔργ' ἀνδρῶν, βουλαῖς δ' οὐκ ἐπέγεντο τέλος.

627. *νήφοσιν εἶναι A* Stob.: *νήφουσ' εἶναι* *. 628. *μένοι f*: *μένῃ, -ει, -οι* Stob. 631. *ᾧ τινι A*: *ᾧ περ O*: *ὧπερ, ὥσπερ* or *οὗπερ* *. *κρείσσων O*. 632. Κυρν|| *καί A*. The erasure covers the same space as *κυρ*; there is no trace of the missing letters. Acc. to Bek. *A* had *κυρναῖ καί*; so we have another proof that the MS. has been defaced in the last century. Κύρνε *καί Obdlmn*: Κύρνε *τι καί g*: Κύρνε τοι *καί c*. A MS. coll. by Brunck has Κύρν' *ὅγε καί*. *ἐν μεγ*. Bgk.: *ἐν om. vulg.*: *ἐν ἀμπλακίαις vulg.*: *ἀμηχ*. Bgk. 636. *οἵ* Stob.: *οὐ vulg*. *ἐν A* Stob.: *μέν* *. *ὀλίγοι A* Stob.: *δ' ὀλίγοις* *. 637. *ὁμοῖα* Stob. 639. *εὖ ῥεῖν* Emper.: *ευρεῖν* (sic) *A*: *εὑρεῖν* *. 640. *βουλαῖο A*.

Οὔ τοί κ' εἰδείης οὔτ' εὔνουν οὔτε τὸν ἐχθρόν,
εἰ μὴ σπουδαίου πρήγματος ἀντιτύχοις.

Πολλοὶ πὰρ κρητῆρι φίλοι γίνονται ἑταῖροι,
ἐν δὲ σπουδαίῳ πρήγματι παυρότεροι.

Παύρους κηδεμόνας πιστοὺς εὕροις κεν ἑταίρους
κείμενος ἐν μεγάλῃ θυμὸν ἀμηχανίῃ.

Ἤδη νῦν αἰδὼς μὲν ἐν ἀνθρώποισιν ὄλωλεν,
αὐτὰρ ἀναιδείη γαῖαν ἐπιστρέφεται.

Ἆ δειλὴ πενίη, τί ἐμοῖς ἐπικειμένη ὤμοις
σῶμα καταισχύνεις καὶ νόον ἡμέτερον;
αἰσχρὰ δέ μ' οὐκ ἐθέλοντα βίῃ καὶ πολλὰ διδάσκεις,
ἐσθλὰ μετ' ἀνθρώπων καὶ κάλ' ἐπιστάμενον.

Εὐδαίμων εἴην καὶ θεοῖς φίλος ἀθανάτοισιν,
Κύρν'· ἀρετῆς δ' ἄλλης οὐδεμιῆς ἔραμαι.

Σύν τοι, Κύρνε, παθόντι κακῶς ἀνιώμεθα πάντες·
ἀλλά τοι ἀλλότριον κῆδος ἐφημέριον.

Μηδὲν ἄγαν χαλεποῖσιν ἀσῶ φρένα μηδ' ἀγαθοῖσιν
χαῖρ', ἐπεὶ ἔστ' ἀνδρὸς πάντα φέρειν ἀγαθοῦ.

Οὐδ' ὀμόσαι χρὴ τοῦθ', ὅτι μήποτε πρᾶγμα τόδ' ἔσται·
θεοὶ γάρ τοι νεμεσῶσ', οἷσιν ἔπεστι τέλος·

641. *κήδει* (*κήσει O*) *ὁ εἷς* * exc. *cl* wh. read *κυδιόης* (so too *h* marg.). 642. *πράγμ. A.* 644. *πράγμ. A.* 646. *θυμοῦ* all but *AO.* 648. *οὔτὰρ* (sic) *A.* *ἀναιδίη O.* *γαῖαν ἐπέρχεθ' ὁμῶς* Stob. 649. *ἐμοῖς ἐπ. A* Stob.: *ἐμοῖσι καθημένη* *. 651. *κακά* (for *καί*) Stob. 652. *μετ' A* Stob.: *παρ'* *. 653. *κε A.* 654. *οὐδεμιᾶς O.* 655. *σοί* *. 657. *ἀσῶ*] *ἤγουν λυποῦ* marg. *bdmn.* 659. *τοῦθ' ὅτι* Camer.: *τοῦτο τί* (sic) *A* : *τι* om. *O* : *τοῦτο τι* *. *πρᾶγμα AO* (-*ά*- *O*) : -*ῆ*- *. 660. *γάρ τοι* Camer.: *γάρ τε AO* : *καὶ γάρ* *.

καὶ πρῆξαι μέντοι τι. καὶ ἐκ κακοῦ ἐσθλὸν ἔγεντο,
καὶ κακὸν ἐξ ἀγαθοῦ· καί τε πενιχρὸς ἀνὴρ
αἶψα μάλ' ἐπλούτησε· καὶ ὃς μάλα πολλὰ πέπαται,
ἐξαπίνης πάντ' οὖν ὤλεσε νυκτὶ μιῇ.
καὶ σώφρων ἥμαρτε, καὶ ἄφρονι πολλάκι δόξα
ἕσπετο, καὶ τιμῆς καὶ κακὸς ὢν ἔλαχεν.

Εἰ μὲν χρήματ' ἔχοιμι, Σιμωνίδη, οἷά περ ἤδη
οὐκ ἂν ἀνιῴμην τοῖς ἀγαθοῖσι συνών,
νῦν δέ με γινώσκοντα παρέρχεται, εἰμὶ δ' ἄφωνος
χρημοσύνῃ, πολλῶν γνούς περ ἄμεινον ἔτι
οὕνεκα νῦν φερόμεσθα καθ' ἱστία λευκὰ βαλόντες
Μηλίου ἐκ πόντου νύκτα διὰ δνοφερήν·
ἀντλεῖν δ' οὐκ ἐθέλουσιν· ὑπερβάλλει δὲ θάλασσα
ἀμφοτέρων τοίχων. ἦ μάλα τις χαλεπῶς
σῴζεται, οἷ' ἔρδουσι. κυβερνήτην μὲν ἔπαυσαν
ἐσθλόν, ὅτις φυλακὴν εἶχεν ἐπισταμένως·
χρήματα δ' ἁρπάζουσι βίῃ, κόσμος δ' ἀπόλωλεν,
δασμὸς δ' οὐκέτ' ἴσος γίνεται ἐς τὸ μέσον,
φορτηγοὶ δ' ἄρχουσι, κακοὶ δ' ἀγαθῶν καθύπερθεν.
δειμαίνω μή πως ναῦν κατὰ κῦμα πίῃ.
ταῦτά μοι ᾐνίχθω κεκρυμμένα τοῖς ἀγαθοῖσιν·
γινώσκοι δ' ἄν τις καὶ κακός, ἂν σοφὸς ᾖ.

Πολλοὶ πλοῦτον ἔχουσιν ἀίδριες· οἱ δὲ τὰ καλὰ
ζητοῦσιν χαλεπῇ τειρόμενοι πενίῃ.

661. *μὲντοι* A. 663. *δέ* A : *καί* *. *πέπαται* Brunck : *πέπα||ται* A erased after Bek. who gives *πέπασται* for all MSS. (O has *-ασται*). 664. *απο τοῦν* (sic) A : *πάντα* O. *μιᾷ* *. 666. *τιμῆς* A Stob. : *τιμή* O : *-ήν* *. 667. *ήδη* (sic) A : *ᾔδειν* *. 668. *ἂν ἀνοίμην* A : *οὐκ ἀνιώμην* O. 670. *γνοῦσαν* A : *περ* g : *ἄν* bdefhn : *ἄν* om. * incl. O acc. to Stud. 675. *οἷ' ἔρδ.* Bek. : *οιδ' ερδουσι* (sic) A : *οἴδ' ἔρδουσι* O : *οἱ δ' εὕδουσι* *. 676. *δ' ὅς* O : *γ' ὡς* f : *γ' ὅς* *. 682. *κακός* Brunck : *κακόν* vulg. 684. *χαλεποί* A.

*ἔρδειν δ' ἀμφοτέροισιν ἀμηχανίη παράκειται·*
*εἴργει γὰρ τοὺς μὲν χρήματα, τοὺς δὲ νόος.*

*Οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχέσασθαι*
*οὐδὲ δίκην εἰπεῖν· οὐδενὶ τοῦτο θέμις.*

*Οὐ χρὴ πημαίνειν ὅτε μὴ πημαντέον εἴη,*
*οὐδ' ἔρδειν ὅ τι μὴ λώιον ᾖ τελέσαι.*

*Χαίρων εὖ τελέσειας ὁδὸν μεγάλου διὰ πόντου,*
*καί σε Ποσειδάων χάρμα φίλοις ἀγάγοι.*

*Πολλούς τοι κόρος ἄνδρας ἀπώλεσεν ἀφραίνοντας·*
*γνῶναι γὰρ χαλεπὸν μέτρον, ὅτ' ἐσθλὰ παρῇ.*

*Οὐ δύναμαί σοι, θυμέ, παρασχεῖν ἄρμενα πάντα.*
*τέτλαθι· τῶν δὲ καλῶν οὔτι σὺ μοῦνος ἐρᾷς.*

*Εὖ μὲν ἔχοντος ἐμοῦ πολλοὶ φίλοι· ἢν δέ τι δεινὸν*
*συγκύρσῃ, παῦροι πιστὸν ἔχουσι νόον·*

*Πλήθει δ' ἀνθρώπων ἀρετὴ μία γίνεται ἥδε,*
*πλουτεῖν· τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος,*
*οὐδ' εἰ σωφροσύνην μὲν ἔχοις Ῥαδαμάνθυος αὐτοῦ,*
*πλείονα δ' εἰδείης Σισύφου Αἰολίδεω,*
*ὅστε καὶ ἐξ Ἀίδεω πολυιδρίῃσιν ἀνῆλθεν,*
*πείσας Περσεφόνην αἱμυλίοισι λόγοις,*
*ἥτε βροτοῖς παρέχει λήθην, βλάπτουσα νόοιο—*
*ἄλλος δ' οὔ πώ τις τοῦτό γ' ἐπεφράσατο,*

689. *ποιμαίνειν cg* : *ποιμένην h*. *ὅτε AObdefhlm* : *ὅ τι* *. *ποιμαντέον cgh*. 690. *ὅτε Obdefhlm* : *ὅ τι* *. 692. *ἀγάγοι A* with γ so erased as to read *ἀνάγοι*; the remains of γ are still distinctly visible; cr. after Bck.: *ἀγάγοι* * (-η *O*). 693. *ἀφραίνοντας AO* Stob.: *ἀφρανέοντας c* : *ὀφ- l* : *ἀφρονέοντας* *. 696. *μόνος AOcl* : *μοῦνος* *. 697. *οὐ A*. 698. *ἐγκύρσῃ* *. *νόου A*. 699. *πᾶσιν δ' ἀνθρώποις* Stob. 702. Σ. Αἰολίδεω *A* Stob.: Αἰολίδου Σ. *. 703. Ἀίδαο * 705. *νόοιο AO* : *νόημα* *.

ὅντινα δὴ θανάτοιο μέλαν νέφος ἀμφικαλύψῃ,
  ἔλθῃ δ' ἐς σκιερὸν χῶρον ἀποφθιμένων,
κυανέας τε πύλας παραμείψεται, αἵτε θανόντων
  ψυχὰς εἴργουσιν καίπερ ἀναινομένας·
ἀλλ' ἄρα καὶ κεῖθεν πάλιν ἤλυθε Σίσυφος ἥρως
  ἐς φάος ἠελίου σφῇσι πολυφροσύναις·—
οὐδ' εἰ ψεύδεα μὲν ποιοῖς ἐτύμοισιν ὁμοῖα,
  γλῶσσαν ἔχων ἀγαθὴν Νέστορος ἀντιθέου,
ὠκύτερος δ' εἴησθα πόδας ταχεῶν Ἁρπυιῶν
  καὶ παίδων Βορέω, τῶν ἄφαρ εἰσὶ πόδες.
ἀλλὰ χρὴ πάντας γνώμην ταύτην καταθέσθαι,
  ὡς πλοῦτος πλείστην πᾶσιν ἔχει δύναμιν.

Ἶσόν τοι πλουτοῦσιν, ὅτῳ πολὺς ἄργυρός ἐστιν
  καὶ χρυσὸς καὶ γῆς πυροφόρου πεδία
ἵπποι θ' ἡμίονοί τε, καὶ ᾧ τὰ δέοντα πάρεστιν,
  γαστρί τε καὶ πλευραῖς καὶ ποσὶν ἁβρὰ παθεῖν,
παιδός τ' ἠδὲ γυναικός· ὅταν δέ κε τῶν ἀφίκηται
  ὥρη, σὺν δ' ἥβῃ γίνεται ἁρμοδία,
ταῦτ' ἄφενος θνητοῖσι. τὰ γὰρ περιώσια πάντα
  χρήματ' ἔχων οὐδεὶς ἔρχεται εἰς Ἀίδεω,
οὐδ' ἂν ἄποινα διδοὺς θάνατον φύγοι οὐδὲ βαρείας
  νούσους οὐδὲ κακὸν γῆρας ἐπερχόμενον.

Φροντίδες ἀνθρώπων ἔλαχον πτερὰ ποικίλ' ἔχουσαι,
  μυρόμεναι ψυχῆς εἵνεκα καὶ βιότου.

707. -ψοι *. 708. κρυερόν several inf. MSS. -φθιμένος (sic) *A*. 711. καὶ κεῖθεν Bek.: κἀκεῖθεν *vulg.* ἦλθε Σισύφορος γ' ἥρως *O*: Σίσυφος πάλιν ἤλυθεν ἥρως *. 713. ποιεῖς *. 716. Βορέου *. 721. τα λεοντα (sic) *A*: τάδε πάντα Stob. 723. ἀφίκηται *vulg.*: ἐφ. Stob. *B*. 724. ηβη (sic) *A*. ἁρμοδία *A* Stob.: ἁρμόδιον *O*: ἁρμόδιος *. 726. Ἀίδεω *AO*: -ην * Stob.

Ζεῦ πάτερ, εἴθε γένοιτο θεοῖς φίλα τοῖς μὲν ἀλιτροῖς
    ὕβριν ἁδεῖν, καί σφιν τοῦτο γένοιτο φίλον
θυμῷ, σχέτλια ἔργα μετὰ φρεσὶν ὅστις ἀθειρὴς
    ἐργάζοιτο θεῶν μηδὲν ὀπιζόμενος,
αὐτὸν ἔπειτα πάλιν τῖσαι κακά, μηδ' ἔτ' ὀπίσσω
    πατρὸς ἀτασθαλίαι παισὶ γένοιντο κακόν·
παῖδες δ' οἵτ' ἀδίκου πατρὸς τὰ δίκαια νοεῦντες
    ποιῶσι, Κρονίδη, σὸν χόλον ἁζόμενοι,
ἐξ ἀρχῆς τὰ δίκαια μετ' ἀστοῖσιν φιλέοντες,
    μή τιν' ὑπερβασίην ἀντιτίνειν πατέρων.
ταῦτ' εἴη μακάρεσσι θεοῖς φίλα· νῦν δ' ὁ μὲν ἔρδων
    ἐκφεύγει, τὸ κακὸν δ' ἄλλος ἔπειτα φέρει.

Καὶ τοῦτ', ἀθανάτων βασιλεῦ, πῶς ἐστὶ δίκαιον,
    ἔργων ὅστις ἀνὴρ ἐκτὸς ἐὼν ἀδίκων,
μή τιν' ὑπερβασίην κατέχων μηδ' ὅρκον ἀλιτρόν,
    ἀλλὰ δίκαιος ἐὼν μὴ τὰ δίκαια πάθῃ;
τίς δή κεν βροτὸς ἄλλος, ὁρῶν πρὸς τοῦτον, ἔπειτα
    ἅζοιτ' ἀθανάτους, καὶ τίνα θυμὸν ἔχων,
ὁππότ' ἀνὴρ ἄδικος καὶ ἀτάσθαλος, οὔτε τευ ἀνδρὸς
    οὔτε τευ ἀθανάτων μῆνιν ἀλευόμενος,
ὑβρίζῃ πλούτῳ κεκορημένος, οἱ δὲ δίκαιοι
    τρύχονται χαλεπῇ τειρόμενοι πενίῃ;

Ταῦτα μαθών, φίλ' ἑταῖρε, δικαίως χρήματα ποιοῦ,
    σώφρονα θυμὸν ἔχων ἐκτὸς ἀτασθαλίης,

733. *φρεσίν* Cam. *δια τά φρεσι δ'* (sic) *A*: *μετὰ φρεσὶ δ'* * (*θ' O*). *αθ.|ης A*; cr. after Bek. whose note runs *ἀθήνης codices*: *ἀθειρής* Bgk. 736. *-ίαι AO*: *-ίη* *. *γένοιτο* *. 737. *παῖδας l.* *τ' A* : *θ' O*. 738. *παιῶσιν A*. 739. *τά* om. *A*. 743. *δικαιο||ν* (sic) *A*, evid. *ω* (∞) corr. to *o*. 745. *μηδ'* Bek.: *μήθ' vulg.* 747. *καί* (for *κεν*) *. 750. *τι* *. 751. *ὑβρίζει* *.

αἰεὶ τῶνδ' ἐπέων μεμνημένος· εἰς δὲ τελευτὴν
  αἰνήσεις μύθῳ σώφρονι πειθόμενος.

Ζεὺς μὲν τῆσδε πόληος ὑπειρέχοι, αἰθέρι ναίων,
  αἰεὶ δεξιτερὴν χεῖρ' ἐπ' ἀπημοσύνῃ,
ἄλλοι τ' ἀθάνατοι μάκαρες θεοί· αὐτὰρ Ἀπόλλων
  ὀρθώσαι γλῶσσαν καὶ νόον ἡμέτερον.
φόρμιγξ δ' αὖ φθέγγοιθ' ἱερὸν μέλος ἠδὲ καὶ αὐλός,
  ἡμεῖς δὲ σπονδὰς θεοῖσιν ἀρεσσάμενοι
πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες,
  μηδὲν τὸν Μήδων δειδιότες πόλεμον.
ὧδ' εἴη κεν ἄμεινον· εὔφρονα θυμὸν ἔχοντας
  νόσφι μεριμνάων εὐφροσύνως διάγειν
τερπομένους . . . τηλοῦ δὲ κακὰς ἀπὸ κῆρας ἀμῦναι.
  γῆράς τ' οὐλόμενον καὶ θανάτοιο τέλος.

Χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, εἴ τι περισσὸν
  εἰδείη, σοφίης μὴ φθονερὸν τελέθειν,
ἀλλὰ τὰ μὲν μῶσθαι, τὰ δὲ δεικνύναι, ἄλλα δὲ ποιεῖν.
  τί σφιν χρήσηται μοῦνος ἐπιστάμενος;

Φοῖβε ἄναξ, αὐτὸς μὲν ἐπύργωσας πόλιν ἄκρην,
  Ἀλκαθόῳ Πέλοπος παιδὶ χαριζόμενος·
αὐτὸς δὲ στρατὸν ὑβριστὴν Μήδων ἀπέρυκε
  τῆσδε πόλευς, ἵνα σοι λαοὶ ἐν εὐφροσύνῃ

755. *ἀεί A.* *εἰς AO* : *ἐς* *. 757. *ὑπερ-* all but *AO.* 760. *ἀρθρώσαι* (-*ῶ Ocgln*) *. 761. *φόρμιγξ* Brunck : *φορμιγγ' δ' αυ* (sic) *A* : *φόρμιγγ' αὖ* *. *φθέγγοιθ' Ocgn* : -*οισθ' A**. *αὐλῷ* *. 762. *ἀρεσσόμενοι AO* (*α* erased to make *ο* in *A* before Bek. whose cr. n. runs -*όμενοι AKO*). 764. *το||ν . . . πολεμō|| A ω* (ꝏ) twice (partly) erased after Bek. who has *τῶν A, πολέμων A.* 765. *ὧδ' εἴη κεν ἄμεινον* Bgk. : *ὧδ' ειν καὶ ἀμεινον εὔφρονα* (sic) *A* (*καί* abbrev.): *ὧδ' εἶναι καὶ ἀμείνονα εὔφρονα* *. 771. *μοῶσθαι A.* *ταδε δεικνύ|||| A* er. after Bek. who has *δεικνύειν AKO.* 772. *τί || σφιν A* : er. after Bek. who has *τίς A.*

*ἦρος ἐπερχομένου κλειτὰς πέμπωσ᾽ ἑκατόμβας,*
*τερπόμενοι κιθάρῃ καὶ ἐρατῇ θαλίῃ*
*παιάνων τε χοροῖς ἰαχῇσί τε σὸν περὶ βωμόν.*
*ἦ γὰρ ἔγωγε δέδοικ᾽ ἀφραδίην ἐσορῶν*
*καὶ στάσιν Ἑλλήνων λαοφθόρον· ἀλλὰ σύ, Φοῖβε,*
*ἵλαος ἡμετέρην τήνδε φύλασσε πόλιν.*

*Ἦλθον μὲν γὰρ ἔγωγε καὶ εἰς Σικελήν ποτε γαῖαν,*
*ἦλθον δ᾽ Εὐβοίης ἀμπελόεν πεδίον*
*Σπάρτην τ᾽ Εὐρώτα δονακοτράφου ἀγλαὸν ἄστυ·*
*καί μ᾽ ἐφίλευν προφρόνως πάντες ἐπερχόμενον.*
*ἀλλ᾽ οὔτις μοι τέρψις ἐπὶ φρένας ἦλθεν ἐκείνων·*
*οὕτως οὐδὲν ἄρ᾽ ἦν φίλτερον ἄλλο πάτρης.*

*Μή ποτέ μοι μελέδημα νεώτερον ἄλλο φανείη*
*ἀντ᾽ ἀρετῆς σοφίης τ᾽, ἀλλὰ τόδ᾽ αἰὲν ἔχων*
*τερποίμην φόρμιγγι καὶ ὀρχηθμῷ καὶ ἀοιδῇ,*
*καὶ μετὰ τῶν ἀγαθῶν ἐσθλὸν ἔχοιμι νόον.*

*Μήτε τινὰ ξείνων δηλεύμενος ἔργμασι λυγροῖς*
*μήτε τιν᾽ ἐνδήμων, ἀλλὰ δίκαιος ἐὼν*
*τὴν σαυτοῦ φρένα τέρπε. δυσηλεγέων δὲ πολιτῶν*
*ἄλλος τοί σε κακῶς, ἄλλος ἄμεινον ἐρεῖ.*

*Τοὺς ἀγαθοὺς ἄλλος μάλα μέμφεται, ἄλλος ἐπαινεῖ·*
*τῶν δὲ κακῶν μνήμη γίνεται οὐδεμία.*

778. Instead of *καί* we have in *A* an erasure covering enough space for three or four letters, evidently erased after Bek. who has no cr. n. on this line. 779. *ἰαχοισί A* : *ἰαχαῖσι* *. 785. *δ᾽ AO*. 790. *τ᾽* om. *. 792. ||||*ον A*, a very dirty erasure; there are traces of an acute accent over the letter before *ο*; eras. after Bek. who has *νόον* in the text, with no cr. n. 793. *ξεῖνον* *. 796. *τοῖσδε* *.

Ἀνθρώπων δ' ἄψεκτος ἐπὶ χθονὶ γίνεται οὐδείς·
  ἀλλ' ὡς λώιον, εἰ μὴ πλεόνεσσι μέλοι.

Οὐδεὶς ἀνθρώπων οὔτ' ἔσσεται οὔτε πέφυκεν,
  ὅστις πᾶσιν ἁδὼν δύσεται εἰς Ἀίδεω·
οὐδὲ γὰρ ὃς θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει,
  Ζεὺς Κρονίδης, θνητοῖς πᾶσιν ἁδεῖν δύναται.

Τόρνου καὶ στάθμης καὶ γνώμονος ἄνδρα θεωρὸν
  εὐθύτερον χρὴ ἔμεν, Κύρνε, φυλασσόμενον,
ᾧ τινί κεν Πυθῶνι θεοῦ χρήσασ' ἱέρεια
  ὀμφὴν σημήνῃ πίονος ἐξ ἀδύτου·
οὔτε τι γὰρ προσθεὶς οὐδέν κ' ἔτι φάρμακον εὕροις,
  οὔτ' ἀφελὼν πρὸς θεῶν ἀμπλακίην προφύγοις.

Χρῆμ' ἔπαθον θανάτου μὲν ἀεικέος οὔτι κάκιον,
  τῶν δ' ἄλλων πάντων, Κύρν', ἀνιηρότατον.
οἵ με φίλοι προὔδωκαν· ἐγὼ δ' ἐχθροῖσι πελασθεὶς
  εἰδήσω καὶ τῶν ὅντιν' ἔχουσι νόον.

Βοῦς μοι ἐπὶ γλώσσῃ κρατερῷ ποδὶ λὰξ ἐπιβαίνων
  ἴσχει κωτίλλειν καίπερ ἐπιστάμενον.

Κύρν', ἔμπης δ' ὅ τι μοῖρα παθεῖν, οὐκ ἔσθ' ὑπαλύξαι·
  ὅττι δὲ μοῖρα παθεῖν, οὔτι δέδοικα παθεῖν.

Ἐς πολυάρητον κακὸν ἥκομεν, ἔνθα μάλιστα,
  Κύρνε, συναμφοτέρους μοῖρα λάβοι θανάτου.

800. ὣς λώιον, εἰ Crusius : ἀλλ ὥσει λώϊον (sic) *A* : ὃς λώϊος ὅς *K* : ὡς λώϊον ὅ *O* : ᾧ (ὡς, ὃς) λώιον οὗ *. μέλοι *AO* : μέλει *. 802. Ἀίδου *. 805. θεωρόν Vinet : -ῶν *vulg.* 806. ἔμεν Ahrens : χρὴ μέν *vulg.* (no accents *A*). 807. θεός *. 810. οὐδ' *AO*. 811. μενοεικέος (sic) *A*. 814. τόν *AO*. 815. γλώσσης *. 819. πολὺ ἄρρητον *Obdeflmn* : πολὺ ἄρρηκτον *cgh*.

Οἳ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας,
  τούτων τοι χώρη, Κύρν', ὀλίγη τελέθει.

Μήτε τιν' αὖξε τύραννον ἐπ' ἐλπίδι, κέρδεσιν εἴκων,
  μήτε κτεῖνε θεῶν ὅρκια συνθέμενος.

Πῶς ὑμῖν τέτληκεν ὑπ' αὐλητῆρος ἀείδειν
  θυμός; γῆς δ' οὖρος φαίνεται ἐξ ἀγορῆς,
ἥτε τρέφει καρποῖσιν ἐν εἰλαπίναις φορέοντας
  ξανθῇσίν τε κόμαις πορφυρέους στεφάνους.
ἀλλ' ἄγε δή, Σκύθα, κεῖρε κόμην, ἀπόπαυε δὲ κῶμον,
  πένθει δ' εὐώδη χῶρον ἀπολλύμενον.

Πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα·
  γνώμη δ' ἀργαλέη γίνεται ἀμφοτέρων.

Πάντα τάδ' ἐν κοράκεσσι καὶ ἐν φθόρῳ· οὐδέ τις ἡμῖν
  αἴτιος ἀθανάτων, Κύρνε, θεῶν μακάρων,
ἀλλ' ἀνδρῶν τε βίη καὶ κέρδεα δειλὰ καὶ ὕβρις
  πολλῶν ἐξ ἀγαθῶν ἐς κακότητ' ἔβαλεν.

Δισσαί τοι πόσιος κῆρες δειλοῖσι βροτοῖσιν,
  δίψα τε λυσιμελὴς καὶ μέθυσις χαλεπή.
τούτων δ' ἂν τὸ μέσον στρωφήσομαι, οὐδέ με πείσεις
  οὔτε τι μὴ πίνειν οὔτε λίην μεθύειν.

Οἶνος ἐμοὶ τὰ μὲν ἄλλα χαρίζεται, ἓν δ' ἀχάριστος,
  εὖτ' ἂν θωρήξας μ' ἄνδρα πρὸς ἐχθρὸν ἄγῃ.

'Αλλ' ὁπόταν καθύπερθεν ἐόνθ' ὑπένερθε γένηται,
  τουτάκις οἴκαδ' ἴμεν παυσάμενοι πόσιος.

821. *οι κ'* (sic) *A* : "*ὀύκ* vix *οἴκ O*" (Stud.). 823. *ἐλπίδι* Bek. : *ἐλπίσι vulg.*, cf. 333. *κέρδεοϛ εἶναι* *. 825. *ἡμῖν* *. 829. *ἀποπαυε* corr. from *ἀποπανε A*, after Bek. who records *ἀποπανε*. 830. *χῶραν A*. 832. *ἀνγαλέῃ γείνεται A*. 833. *φθορᾷ* *. 835. *πολλά* * (for *δειλά*). 836. *εἰς A*. 840. *οὔτέτι* (sic) *A*. 841. *ἀχάριστον A*. 843. *ἐόνθ'* Herm. : *ἐών vulg.*

Εὖ μὲν κείμενον ἀνδρὶ κακῶς θέμεν εὐμαρές ἐστιν,
  εὖ δὲ θέμεν τὸ κακῶς κείμενον ἀργαλέον.

Λὰξ ἐπίβα δήμῳ κενεόφρονι, τύπτε δὲ κέντρῳ
  ὀξέι, καὶ ζεύγλην δύσλοφον ἀμφιτίθει·
οὐ γὰρ ἔθ' εὑρήσεις δῆμον φιλοδέσποτον ὧδε
  ἀνθρώπων ὁπόσους ἠέλιος καθορᾷ.

Ζεὺς ἄνδρ' ἐξολέσειεν Ὀλύμπιος, ὃς τὸν ἑταῖρον
  μαλθακὰ κωτίλλων ἐξαπατᾶν ἐθέλει.

Ἤιδεα μὲν καὶ πρόσθεν, ἀτὰρ πολὺ λώιον ἤδη,
  οὕνεκα τοῖς δειλοῖς οὐδεμί' ἔστι χάρις.

Πολλάκις ἡ πόλις ἥδε δι' ἡγεμόνων κακότητα
  ὥσπερ κεκλιμένη ναῦς παρὰ γῆν ἔδραμεν.

Τῶν δὲ φίλων εἰ μέν τις ὁρᾷ μέ τι δειλὸν ἔχοντα,
  αὐχέν' ἀποστρέψας οὐδ' ἐσορᾶν ἐθέλει·
ἢν δέ τί μοί ποθεν ἐσθλόν, ἃ παυράκι γίνεται ἀνδρί,
  πολλοὺς ἀσπασμοὺς καὶ φιλότητας ἔχω.

Οἵ με φίλοι προδιδοῦσι, καὶ οὐκ ἐθέλουσί τι δοῦναι
  ἀνδρῶν φαινομένων· ἀλλ' ἐγὼ αὐτομάτη
ἑσπερίη τ' ἔξειμι καὶ ὀρθρίη αὖθις ἔσειμι,
  ἦμος ἀλεκτρυόνων φθόγγος ἐγειρομένων.

Πολλοῖς ἀχρήστοισι θεὸς διδοῖ ἀνδράσιν ὄλβον
  ἐσθλόν, ὃς οὔτ' αὐτῷ βέλτερος οὐδὲν ἐὼν
οὔτε φίλοις· ἀρετῆς δὲ μέγα κλέος οὔποτ' ὀλεῖται·
  αἰχμητὴς γὰρ ἀνὴρ γῆν τε καὶ ἄστυ σαοῖ.

845. ἀνδρί Herm. : ἄνδρα *vulg.* καλῶς *A*. 853. ἤδεα Commelin. : ηδεα with erasures (br. and accents) over η ε *A* : ἠδέα *. λώια δὴ νῦν *A* : λώϊα ἡ νῦν *O* : λώονα ἢ νῦν * : λώιον ἤδη *AO* infra 1038 a. 854. ||ούνεκα *A* eras. after Bek. : οὕνεκα *O* : τοὔνεκα *bcdefghlmn* (to which Bek. adds *A*). 855. πολλάκι|| πόλι|| *A* er. after Bek. who has no cr. n. on these words. 857. δεινόν *. 859. πολλάκι *. 863. εἴσειμι *A*. 866. οὔθ' αὐτῷ *. 868. σάοι all but *O*.

Ἔν μοι ἔπειτα πέσοι μέγας οὐρανὸς εὐρὺς ὕπερθεν,
χάλκεος, ἀνθρώπων δεῖμα χαμαιγενέων,
εἰ μὴ ἐγὼ τοῖσιν μὲν ἐπαρκέσω οἵ με φιλεῦσιν,
τοῖς δ' ἐχθροῖς ἀνίη καὶ μέγα πῆμ' ἔσομαι.

Οἶνε, τὰ μέν σ' αἰνῶ, τὰ δὲ μέμφομαι· οὐδέ σε πάμπαν
οὔτε ποτ' ἐχθαίρειν οὔτε φιλεῖν δύναμαι.
ἐσθλὸν καὶ κακόν ἐσσι. τίς ἂν σέ γε μωμήσαιτο;
τίς δ' ἂν ἐπαινήσαι μέτρον ἔχων σοφίης;

Ἥβα μοι, φίλε θυμέ. τάχ' αὖ τινὲς ἄλλοι ἔσονται
ἄνδρες, ἐγὼ δὲ θανὼν γαῖα μέλαιν' ἔσομαι.

Πῖν' οἶνον, τὸν ἐμοὶ κορυφῆς ὕπο Τηυγέτοιο
ἄμπελοι ἤνεγκαν, τὰς ἐφύτευσ' ὁ γέρων
οὔρεος ἐν βήσσῃσι, θεοῖσι φίλος Θεότιμος,
ἐκ Πλατανιστοῦντος ψυχρὸν ὕδωρ ἐπάγων.
τοῦ πίνων ἀπὸ μὲν χαλεπὰς σκεδάσεις μελεδῶνας,
θωρηχθεὶς δ' ἔσεαι πολλὸν ἐλαφρότερος.

Εἰρήνη καὶ πλοῦτος ἔχοι πόλιν, ὄφρα μετ' ἄλλων
κωμάζοιμι· κακοῦ δ' οὐκ ἔραμαι πολέμου.

Μηδὲ λίην κήρυκος ἀν' οὖς ἔχε μακρὰ βοῶντος·
οὐ γὰρ πατρῴας γῆς πέρι μαρνάμεθα.

Ἀλλ' αἰσχρὸν παρεόντα καὶ ὠκυπόδων ἐπιβάντα
ἵππων μὴ πόλεμον δακρυόεντ' ἐσιδεῖν.

870. παλαιγενέων *. 873. σε for σ' *A*. 875. τε (for γε) *AO*. 876. ἐπαινήσαι Brunck: -ει, -ῃ *vulg.* *. 877. ἥβα μοι Bgk.: ηβανοι (sic) *A*: ἡβά οἱ *O*: ἡβάοις *bdehlmn*: ἡβώοις *. τάχ' αὖ *A*, circumflex by a later hand: ἄν *. 879. κορυφῆς ὕπο Hecker: -ῆς ἄπο *vulg.* (απο *A*). 884. θωρηχθῇς *A*. ἐλαφρότερως (sic) *A*. 887. αν|| οὖσ|| εχε (sic) *A*; the first eras. shows faint traces of ι; in the second remains of ν are still quite clear; cr. after Bek. who gives ἀνιοῦσιν *A*.

Οἴ μοι ἀναλκίης· ἀπὸ μὲν Κήρινθος ὄλωλεν,
  Ληλάντου δ' ἀγαθὸν κείρεται οἰνόπεδον,
οἱ δ' ἀγαθοὶ φεύγουσι, πόλιν δὲ κακοὶ διέπουσιν.
  ὡς δὴ Κυψελιδέων Ζεὺς ὀλέσειε γένος.

Γνώμης δ' οὐδὲν ἄμεινον ἀνὴρ ἔχει αὐτὸς ἐν αὑτῷ,
  οὐδ' ἀγνωμοσύνης, Κύρν', ὀδυνηρότερον.

Ζεὺς εἰ πάντ' ἄνδρεσσι καταθνητοῖς χαλέπαινεν
  γινώσκων καὶ νοῦν, οἷον ἕκαστος ἔχει
αὐτὸς ἐνὶ στήθεσσι, καὶ ἔργματα τῶν τε δικαίων
  τῶν τ' ἀδίκων, μέγα κεν πῆμα βροτοῖσιν ἐπῆν.

Ἔστιν ὁ μὲν χείρων, ὁ δ' ἀμείνων ἔργον ἕκαστον·
  οὐδεὶς δ' ἀνθρώπων αὐτὸς ἅπαντα σοφός.

Ὅστις ἀνάλωσιν τηρεῖ κατὰ χρήματα θηρῶν,
  κυδίστην ἀρετὴν τοῖς συνιεῖσιν ἔχει.
εἰ μὲν γὰρ κατιδεῖν βιότου τέλος ἦν, ὁπόσον τις
  ἤμελλ' ἐκτελέσας εἰς Ἀίδαο περᾶν,
εἰκὸς ἂν ἦν, ὃς μὲν πλείω χρόνον αἶσαν ἔμιμνεν,
  φείδεσθαι μᾶλλον τοῦτον ἵν' εἶχε βίον·
νῦν δ' οὐκ ἔστιν. ὃ δὴ καὶ ἐμοὶ μέγα πένθος ὄρωρεν,
  καὶ δάκνομαι ψυχήν, καὶ δίχα θυμὸν ἔχω,
ἐν τριόδῳ δ' ἕστηκα. δύ' εἰσὶ πρόσθεν ὁδοί μοι·
  φροντίζω τούτων ἥντιν' ἴω προτέρην·

891. Κήρυνθος *. 894. Κυψελιδέων Bgk.: *κυψελίζων* *An*: *κυψελλίζον* *: all but *An* om. *δή*. 895. *αὐτός* om. *. *ἔν γε ἑαυτῷ* *. 896. *ἀνιηρότερον* *. 897. Ζεύς Bgk.: Κύρν' εἰ *A*: Κύρνε μή *. *χαλέπαινεν* Herm.: *-ειν vulg.* 898. *γινώσκειν A.* *καί* Hartung: *ὡς vulg.* 899. *ἐντός K.* *τῶν κτλ.* Herm.; all MSS. have dat. sing. *δὲ . . . τ' Abcdhmn*: *δὲ . . . δ' Ofg*: *τε . . . τ'* *. 900. *κεμ A.* 901. *τὸ μέν bcdeg.* *χεῖρον* all but *Afg.* *ἄμεινόν γ'* *. *ἕκαστον* Bek.: *-ου vulg.* 902. *αἰστός A.* 904. *συνιει* (sic) *A.* 905. *τι A.* 906. *αϊδαω* (sic) *A.* *περῶν O.* 907. *πλεῖον O.* 908. *τοῦτονιν* (sic) *A*: *τοῦτον ἵν'* Bek.: *τοῦτον ὅν* *. 910. *τυχην A.* 911. *τὸ πρ. A.*

ἢ μηδὲν δαπανῶν τρύχω βίον ἐν κακότητι,
ἢ ζώω τερπνῶς ἔργα τελῶν ὀλίγα.
εἶδον μὲν γὰρ ἔγωγ', ὃς ἐφείδετο κοὔποτε γαστρὶ
σῖτον ἐλευθέριον πλούσιος ὢν ἐδίδου·
ἀλλὰ πρὶν ἐκτελέσαι κατέβη δόμον Ἄιδος εἴσω,
χρήματα δ' ἀνθρώπων οὑπιτυχὼν ἔλαβεν,
ὥστ' ἐς ἄκαιρα πονεῖν καὶ μὴ δόμεν ᾧ κ' ἐθέλοι τις.
εἶδον δ' ἄλλον, ὃς ᾗ γαστρὶ χαριζόμενος
χρήματα μὲν διέτριψεν, ἔφη δ' "ὑπάγω φρένα τέρψας"·
πτωχεύει δὲ φίλους πάντας, ὅπου τιν' ἴδῃ.
οὕτω, Δημόκλεις, κατὰ χρήματ' ἄριστον ἁπάντων
τὴν δαπάνην θέσθαι καὶ μελέτην ἐχέμεν.
οὔτε γὰρ ἂν προκαμὼν ἄλλῳ κάματον μεταδοίης,
οὔτ' ἂν πτωχεύων δουλοσύνην τελέοις·
οὐδ' εἰ γῆρας ἵκοιο, τὰ χρήματα πάντ' ἀποδραίη.
ἐν δὲ τοιῷδε γένει χρήματ' ἄριστον ἔχειν.
ἢν μὲν γὰρ πλουτῇς, πολλοὶ φίλοι, ἢν δὲ πένηαι,
παῦροι, κοὐκέθ' ὁμῶς αὐτὸς ἀνὴρ ἀγαθός.

Φείδεσθαι μὲν ἄμεινον, ἐπεὶ οὐδὲ θανόντ' ἀποκλαίει
οὐδείς, ἢν μὴ ὁρᾷ χρήματα λειπόμενα.

Παύροις ἀνθρώπων ἀρετὴ καὶ κάλλος ὀπηδεῖ·
ὄλβιος, ὃς τούτων ἀμφοτέρων ἔλαχεν.

Πάντες μιν τιμῶσιν· ὁμῶς νέοι οἵ τε κατ' αὐτὸν
χώρης εἴκουσιν τοί τε παλαιότεροι.
γηράσκων δ' ἀστοῖσι μεταπρέπει, οὐδέ τις αὐτὸν
βλάπτειν οὔτ' αἰδοῦς οὔτε δίκης ἐθέλει.

914. *τερπνῶν A.* 919. *ᾧ κ' ἐθέλοι τις* Bek.: *ωκεθέλῃ τις A*: *ὥσκε θέλει τίς O*: *ὥς κ' ἐθέλοι τις* *. 920. *ἦν* *. 927. *ἵκοιτο* all but *AO.* 929. *εἰ . . . πλουτεῖς* all but *An.* 934. *αμφοτερον A.* 935. *ἴσοι* for *νέοι* *. 936. *οἵ Odefghlmn.* 937. δ' add. Orelli : om. *vulg.*

*Οὐ δύναμαι φωνῇ λίγ' ἀειδέμεν ὥσπερ ἀηδών·*
*καὶ γὰρ τὴν προτέρην νύκτ' ἐπὶ κῶμον ἔβην.*
*οὐδὲ τὸν αὐλητὴν προφασίζομαι· ἀλλά με γῆρυς*
*ἐκλείπει, σοφίης οὐκ ἐπιδευόμενον.*

*Ἐγγύθεν αὐλητῆρος ἀείσομαι ὧδε καταστὰς*
*δεξιός, ἀθανάτοις θεοῖσιν ἐπευχόμενος.*

*Εἶμι παρὰ στάθμην ὀρθὴν ὁδόν, οὐδετέρωσε*
*κλινόμενος· χρὴ γάρ μ' ἄρτια πάντα νοεῖν.*

*Πατρίδα κοσμήσω, λιπαρὴν πόλιν, οὔτ' ἐπὶ δήμῳ*
*τρέψας οὔτ' ἀδίκοις ἀνδράσι πειθόμενος.*

*Νεβρὸν ὑπὲξ ἐλάφοιο λέων ὣς ἀλκὶ πεποιθὼς*
*ποσσὶ καταιμάρψας αἵματος οὐκ ἔπιον·*
*τειχέων δ' ὑψηλῶν ἐπιβὰς πόλιν οὐκ ἀλάπαξα·*
*ζευξάμενος δ' ἵππους ἅρματος οὐκ ἐπέβην·*
*πρήξας δ' οὐκ ἔπρηξα, καὶ οὐκ ἐτέλεσσα τελέσσας·*
*δρήσας δ' οὐκ ἔδρησ', ἤνυσα δ' οὐκ ἀνύσας.*

*Δειλοὺς εὖ ἔρδοντι δύω κακά· τῶν τε γὰρ αὐτοῦ*
*χηρώσει πολλῶν, καὶ χάρις οὐδεμία.*

*Εἴ τι παθὼν ἀπ' ἐμεῦ ἀγαθὸν μέγα μὴ χάριν οἶδας,*
*χρῄζων ἡμετέρους αὖθις ἵκοιο δόμους.*

*Ἔστε μὲν αὐτὸς ἔπινον ἀπὸ κρήνης μελανύδρου,*
*ἡδύ τί μοι ἐδόκει καὶ καλὸν ἦμεν ὕδωρ·*
*νῦν δ' ἤδη τεθόλωται, ὕδωρ δ' ἀναμίσγεται ἰλυΐ.*
*ἄλλης δὴ κρήνης πίομαι ἢ ποταμοῦ.*

939. *λιγύρ'* *. *ἀειδέμεν* Schneidewin : *ᾀδέμεν vulg.* (*ἀδέμεν AO*). 941. *με γῆρυς* Emper. : *μ' ἑταῖρος vulg.* 942. *ἐπιδευόμενον* Emper. : *-ος vulg.* 944. *θεοῖς AO.* 950. *καταμ. vulg.* : infra 1278 d *A* has *ι* added after writing *αμ.* 955. *δ' εὖ* all but *A* Stob., cf. 105. 956. *χήρωσις κτεάνων* Stob. 960. *εἶμεν* *. 961. *ἰλυΐ* Ahrens and Bgk. : *ὕδει vulg.*

Μή ποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς,
ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅντιν' ἔχει.
πολλοί τοι κίβδηλον ἐπίκλοπον ἦθος ἔχοντες
κρύπτουσ', ἐνθέμενοι θυμὸν ἐφημέριον.
τούτων δ' ἐκφαίνει πάντων χρόνος ἦθος ἑκάστου.
καὶ γὰρ ἐγὼ γνώμης πολλὸν ἄρ' ἐκτὸς ἔβην·
ἔφθην αἰνήσας πρίν σου κατὰ πάντα δαῆναι
ἤθεα. νῦν δ' ἤδη νηῦς ἅθ' ἑκὰς διέχω.

Τίς δ' ἀρετὴ πίνοντ' ἐπιοίνιον ἆθλον ἑλέσθαι;
πολλάκι τοι νικᾷ καὶ κακὸς ἄνδρ' ἀγαθόν.

Οὐδεὶς ἀνθρώπων, ὃν πρῶτ' ἐπὶ γαῖα καλύψῃ
εἴς τ' Ἔρεβος καταβῇ, δώματα Περσεφόνης,
τέρπεται οὔτε λύρης οὔτ' αὐλητῆρος ἀκούων,
οὔτε Διωνύσου δῶρον ἀειρόμενος.
ταῦτ' ἐσορῶν κραδίην εὖ πείσομαι, ὄφρ' ἔτ' ἐλαφρὰ
γούνατα καὶ κεφαλὴν ἀτρεμέως προφέρω.

Μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ·
χερσίν τε σπεύδοι χρήμασί τ', ἀμφότερα·
μηδὲ παρὰ κρητῆρι λόγοισιν ἐμὴν φρένα θέλγοι,
ἀλλ' ἔρδων φαίνοιτ', εἴ τι δύναιτ', ἀγαθόν.

963. *σαφηνέως* Floril. Monac.: *ἀνδρὸς ἀφανέως* Stob. 964. *θυμόν* Stob. *ὅντιν' ἔχει* Stob.: *ὅστις ἂν ᾖ* vulg. 966. *θυμο||ν* *A*, i.e. *ω* (∞) corr. to *ο*. 969. *||φθην αἰνήσας* *A*. *δ'αἰν.* *. 970. *ναῦς* *. *ατεκας* *A*: *ἄθ' ἑκάς* *. 973. *ὃν ἐπεί ποτε* * (*ὅν ποτ' ἐπί O*). *-ψῃ* Turneb.: *-ψει* vulg. 976. *Διονύσου* Achl. *δῶρον ἀειρ.* Bgk.: *δῶρ' ἐσαειράμενος* vulg. *A* has *ο||μ.*, i.e. *α* corr. to *ο*, after Bek. who does not distinguish between *A* and *. 977. *κραδίῃ* * (*-η O*). *ὄφρ' ἔτ'* Schneidewin: *ὄφρα τ'* vulg. 978. *ἀτρομέων* all but *AO*. 980. *σπεύδου* *A*: *-ει O*. 981. *κλητῆρι* *A*: *κρητῆρσι* * (*-ρα- O*). *θέλγοι* Bek.: *θέλγοις* *A*: *τέρποι* * (*-ου m*). 982. *φαίνοι||' δύναι||'* *A*; the two erased *τ*'s are still visible, the second less distinctly than the first; er. after Bek. who has no note on *A*.

Ἡμεῖς δ' ἐν θαλίῃσι φίλον καταθώμεθα θυμόν,
ὄφρ' ἔτι τερπωλῆς ἔργ' ἐρατεινὰ φέρῃ.
αἶψα γὰρ ὥστε νόημα παρέρχεται ἀγλαὸς ἥβη·
οὐδ' ἵππων ὁρμὴ γίνεται ὠκυτέρη,
αἵτε ἄνακτα φέρουσι δορυσσόον ἐς πόνον ἀνδρῶν
λάβρως, πυροφόρῳ τερπόμεναι πεδίῳ.

Πῖν' ὁπόταν πίνωσιν· ὅταν δέ τι θυμὸν ἀσηθῇς,
μηδεὶς ἀνθρώπων γνῷ σε βαρυνόμενον.

Ἄλλοτέ τοι πάσχων ἀνιήσεαι, ἄλλοτε δ' ἔρδων
χαιρήσεις· δύναται δ' ἄλλοτε ἄλλος ἀνήρ.

Εἰ θείης, Ἀκάδημε, ἐφίμερον ὕμνον ἀείδειν,
ἆθλον δ' ἐν μέσσῳ παῖς καλὸν ἄνθος ἔχων
σοί τ' εἴη καὶ ἐμοὶ σοφίης πέρι δηρισάντοιν,
γνοίης χ' ὅσσον ὄνων κρέσσονες ἡμίονοι.

Τῆμος δ' ἠέλιος μὲν ἐν αἰθέρι μώνυχας ἵππους
ἄρτι παραγγέλλοι μέσσατον ἦμαρ ἔχων,
δεῖπνου δὴ λήγοιμεν, ὅσου τινὰ θυμὸς ἀνώγοι,
παντοίων ἀγαθῶν γαστρὶ χαριζόμενοι.
χέρνιβα δ' αἶψα θύραζε φέροι, στεφανώματα δ' εἴσω
εὐειδὴς ῥαδιναῖς χερσὶ Λάκαινα κόρη.

Ἠδ' ἀρετή, τόδ' ἄεθλον ἐν ἀνθρώποισιν ἄριστον
κάλλιστόν τε φέρειν γίνεται ἀνδρὶ σοφῷ.

983. *θαλίεσσι A*: *-αισι O*: *-ῃσι* *. 985–6. om. *A*. 987. *αἴτ' ἀναφέρ- O*: *αἵτε περ ἄνδρα φ.* * (*γάρ g*). 989. *δ' ἔτι A*: *τοι Ocdfghn*. 991. *τ'* * (*θ' Ocg*). 992. text Bgk.: *χαιρῇσι δύναται ἄλλοτε δ' ἄλλος ἀνήρ A*: *χαιρήσειν δύνα(σ)αι ἄλλοτέ τ'* *. 993. *ἐφήμερον A*: *-ιον O*. 995. *τι* (for *τ'*) *A*. *δηρισάντων AO* (*-ησ- O*). 996. *τ' ὅσσον A*: *θ' ὅσσον O*. 997. *τῆμος AO* Ath.: *ἦμος* *. 998. *παραγγέλοι AObcfm*. 999. *δή* Ath.: *δέ AO*: *τε* * (*τοι g*). *λήγοι μένος οὐ* Ath. corr. by Schweighäuser: *ὅπου vulg.* *ἀνώγει* *. 1001. *φέροι A* Ath.: *-ει* *. *δ' εἴσω A* Ath.: *δή σοι* *. 1002. *ευειδηις A*. *ῥαδινῇς* Ath.

ξυνὸν δ' ἐσθλὸν τοῦτο πόληί τε παντί τε δήμῳ,
ὅστις ἀνὴρ διαβὰς ἐν προμάχοισι μένῃ.

Ξυνὸν δ' ἀνθρώποις ὑποθήσομαι, ὄφρα τις ἥβᾳ
ἀγλαὸν ἄνθος ἔχων καὶ φρεσὶν ἐσθλὰ νοῇ,
τῶν αὐτοῦ κτεάνων εὖ πασχέμεν· οὐ γὰρ ἀνηβᾶν
δὶς πέλεται πρὸς θεῶν οὐδὲ λύσις θανάτου
θνητοῖς ἀνθρώποισι. καλὸν δ' ἐπὶ γῆρας ἐλέγχει
οὐλόμενον, κεφαλῆς δ' ἅπτεται ἀκροτάτης.

Ἆ μάκαρ εὐδαίμων τε καὶ ὄλβιος, ὅστις ἄπειρος
ἄθλων εἰς Ἀίδου δῶμα μέλαν καταβῇ,
πρίν τ' ἐχθροὺς πτῆξαι καὶ ὑπερβῆναί περ ἀνάγκῃ,
ἐξετάσαι τε φίλους, ὅντιν' ἔχουσι νόον.

Αὐτίκα μοι κατὰ μὲν χροιὴν ῥέει ἄσπετος ἱδρώς,
πτοιῶμαι δ' ἐσορῶν ἄνθος ὁμηλικίης
τερπνὸν ὁμῶς καὶ καλόν, ἐπεὶ πλέον ὤφελεν εἶναι·
ἀλλ' ὀλιγοχρόνιον γίνεται ὥσπερ ὄναρ
ἥβη τιμήεσσα· τὸ δ' οὐλόμενον καὶ ἄμορφον
αὐτίχ' ὑπὲρ κεφαλῆς γῆρας ὑπερκρέμαται.

Οὔποτε τοῖς ἐχθροῖσιν ὑπὸ ζυγὸν αὐχένα θήσω
δύσλοφον, οὐδ' εἴ μοι Τμῶλος ἔπεστι κάρῃ.

Δειλοί τοι κακότητι ματαιότεροι νόον εἰσίν,
τῶν δ' ἀγαθῶν αἰεὶ πρήξιες ἰθύτεραι.

Ῥηιδίη τοι πρῆξις ἐν ἀνθρώποις κακότητος·
τοῦ δ' ἀγαθοῦ χαλεπή, Κύρνε, πέλει παλάμη.

1006. *μένῃ* Camer. : *μένει* A : *ἔνι* *. 1007. *ἥβᾳ* Bgk. : *ἥβης* vulg. 1011. *καλόν* Bgk. : *κακόν* vulg. 1013. *ὡς* * (for *ἆ*). 1014. Αιδου A : Ἅιδου *. *κατέβη* all but O. 1016. *δε* (sic) A. 1018. *πτοιοῦμαι* *. *εισορων* A. 1019. *ὁμως* (sic) A : *ὅμῶς* (sic) O. *ὤφειλεν* AOc. 1020. -*ιος* O. 1023. *ὑποζύγιον* A. 1025. *δειλοῖς* *. *νόοι* O : *γόοι* bcdefghlmn.

Τόλμα, θυμέ, κακοῖσιν ὅμως ἄτλητα πεπονθώς·
  δειλῶν τοι κραδίη γίνεται ὀξυτέρη.
μηδὲ σύ γ' ἀπρήκτοισιν ἐπ' ἔργμασιν ἄλγος ἀέξων
  ὄχθει, μηδ' ἄχθου, μηδὲ φίλους ἀνία,
μηδ' ἐχθροὺς εὔφραινε. θεῶν δ' εἱμαρμένα δῶρα
  οὐκ ἂν ῥηιδίως θνητὸς ἀνὴρ προφύγοι,
οὔτ' ἂν πορφυρέης καταδὺς ἐς πυθμένα λίμνης,
  οὔθ' ὅταν αὐτὸν ἔχῃ Τάρταρος ἠερόεις.

Ἄνδρα τοί ἐστ' ἀγαθὸν χαλεπώτατον ἐξαπατῆσαι,
  ὡς ἐν ἐμοὶ γνώμῃ, Κύρνε, πάλαι κέκριται.

Ἤιδεα μὲν καὶ πρόσθεν, ἀτὰρ πολὺ λώιον ἤδη, 1038 a
  οὕνεκα τοῖς δειλοῖς οὐδεμί' ἔστι χάρις. b

Ἄφρονες ἄνθρωποι καὶ νήπιοι, οἵτινες οἶνον
  μὴ πίνουσ' ἄστρου καὶ κυνὸς ἀρχομένου.

Δεῦρο σὺν αὐλητῆρι· παρὰ κλαίοντι γελῶντες
  πίνωμεν, κείνου κήδεσι τερπόμενοι.

Εὕδωμεν. φυλακὴ δὲ πόλευς φυλάκεσσι μελήσει
  ἀστυφέλης ἐρατῆς πατρίδος ἡμετέρης.

Ναὶ μὰ Δί', εἴ τις τῶνδε καὶ ἐγκεκαλυμμένος εὕδει,
  ἡμέτερον κῶμον δέξεται ἁρπαλέως.

Νῦν μὲν πίνοντες τερπώμεθα, καλὰ λέγοντες·
  ἅσσα δ' ἔπειτ' ἔσται, ταῦτα θεοῖσι μέλει.

1031. τ' *AO* : γ' *. 1032. ὄχθει Emper. : εχθει μηδ' εχθει (sic) *A* : ἔχθει μὴδ' ἄχθει *O* : ἔχθει μηδ' ἄχθου *. 1033. ευφρηνε *A* : ἔχθρηνε *O*. θέλων *A*. 1034. ῥηίδιος *A*. 1038. ἐν ἐμῇ γνώμῃ *. 1038 a b [=853, 4] *vulg.* : ἡδέα *vulg.* 1043. πόλεως *A*. 1044. ἆ στυφελῆς *bcm* and *dn* man. sec. : εὖ στ. *efhl* and *dn* man. pr. 1045. τύνδε *AO* (no acc. in *A*). 1048. ἔπειθ' *A*.

Σοὶ δ' ἐγὼ οἶά τε παιδὶ πατὴρ ὑποθήσομαι αὐτὸς
  ἐσθλά· σὺ δ' ἐν θυμῷ καὶ φρεσὶ ταῦτα βάλευ·
μή ποτ' ἐπειγόμενος πράξῃς κακόν, ἀλλὰ βαθείῃ
  σῇ φρενὶ βούλευσαι σῷ ἀγαθῷ τε νόῳ.
τῶν γὰρ μαινομένων πέτεται θυμός τε νόος τε,
  βουλὴ δ' εἰς ἀγαθὸν καὶ νόος ἐσθλὸς ἄγει.

Ἀλλὰ λόγον μὲν τοῦτον ἐάσομεν, αὐτὰρ ἐμοὶ σὺ
  αὔλει, καὶ Μουσῶν μνησόμεθ' ἀμφότεροι.
αὗται γὰρ τάδ' ἔδωκαν ἔχειν κεχαρισμένα δῶρα
  σοὶ καὶ ἐμοὶ μελέμεν δ' ἀμφιπερικτίοσιν.

Τιμαγόρα, πολλῶν ὀργὴν ἀπάτερθεν ὁρῶντι
  γινώσκειν χαλεπόν, καίπερ ἐόντι σοφῷ.
οἱ μὲν γὰρ κακότητα κατακρύψαντες ἔχουσιν
  πλούτῳ, τοὶ δ' ἀρετὴν οὐλομένῃ πενίῃ.

Ἐν δ' ἥβῃ πάρα μὲν ξὺν ὁμήλικι πάννυχον εὕδειν,
  ἱμερτῶν ἔργων ἐξ ἔρον ἱέμενον,
ἔστι δὲ κωμάζοντα μετ' αὐλητῆρος ἀείδειν.
  οὐδέν τοι τούτων ἄλλ' ἐπιτερπνότερον
ἀνδράσιν ἠδὲ γυναιξί. τί μοι πλοῦτός τε καὶ αἰδώς;
  τερπωλὴ νικᾷ πάντα σὺν εὐφροσύνῃ.

Ἄφρονες ἄνθρωποι καὶ νήπιοι, οἵτε θανόντας
  κλαίουσ', οὐδ' ἥβης ἄνθος ἀπολλύμενον.

1049. *σοὶ δ' ἐγώ* Bgk.: *σοι δε τω* (sic) *A*: *⟨σ⟩ὺ δέ O*: *σοὶ δέ* * (*σοὶ δέ κεν cl*). *πατήρ A*: *φίλῳ* * exc. *O* wh. om. it. 1050. *βάλε* *. 1051. *πρήξῃς* all but *AO*. *βαθείης A*. 1052. *τ' ἀγαθῷ A*. 1053. *μαρναμένων μάχεται* *. 1054. *νόος ἐσθλός* Hartung: *-ον -ον vulg.* 1058. *μελέμεν δ'* Ahrens: *μενδ' A*: *νῦν O*: *μήν* * (*μὴν καί cg*). 1059. *Τιμαγόρα* Camer.: *τιμαγαραπύλλων* (sic) *A*: *τιμᾷ γὰρ Ἀπόλλων* *. 1063. *κάλλιον* * (*κάλλιστον O*) for *πάν*. 1066. **οὐδ. τοι τ.* H. Richards: *τούτων οὐδέν τοι vulg.*: (*τοι* om. *A*: *τι Ocl.*)

Τέρπεό μοι, φίλε θυμέ. τάχ' αὖ τινὲς ἄλλοι ἔσονται a
ἄνδρες, ἐγὼ δὲ θανὼν γαῖα μέλαιν' ἔσομαι. b

Κύρνε, φίλους πρὸς πάντας ἐπίστρεφε ποικίλον ἦθος
συμμίσγων ὀργὴν οἷος ἕκαστος ἔφυ.
νῦν μὲν τῷδ' ἐφέπου, τοτὲ δ' ἀλλοῖος πέλευ ὀργήν·
κρεῖσσόν τοι σοφίη καὶ μεγάλης ἀρετῆς.

Πρήγματος ἀπρήκτου χαλεπώτατόν ἐστι τελευτὴν
γνῶναι, ὅπως μέλλει τοῦτο θεὸς τελέσαι.
ὄρφνη γὰρ τέταται, πρὸ δὲ τοῦ μέλλοντος ἔσεσθαι
οὐ ξυνετὰ θνητοῖς πείρατ' ἀμηχανίης.

Οὐδένα τῶν ἐχθρῶν μωμήσομαι ἐσθλὸν ἐόντα,
οὐδὲ μὲν αἰνήσω δειλὸν ἐόντα φίλον.

Κύρνε, κύει πόλις ἥδε, δέδοικα δὲ μὴ τέκῃ ἄνδρα
ὑβριστήν, χαλεπῆς ἡγεμόνα στάσιος.
ἀστοὶ μὲν γὰρ ἔασι σαόφρονες, ἡγεμόνες δὲ 1082 a
τετράφαται πολλὴν ἐς κακότητα πεσεῖν. b

Μή μ' ἔπεσιν μὲν στέργε, νόον δ' ἔχε καὶ φρένας ἄλλας, c
εἴ με φιλεῖς καί σοι πιστὸς ἔνεστι νόος. d
ἀλλὰ φίλει καθαρὸν θέμενος νόον, ἤ μ' ἀποειπὼν e
ἔχθαιρ', ἐμφανέως νεῖκος ἀειράμενος. f

Οὕτω χρὴ τόν γ' ἐσθλὸν ἐπιστρέψαντα νόημα
ἔμπεδον αἰὲν ἔχειν ἐς τέλος ἀνδρὶ φίλῳ.

Δημῶναξ, σοὶ πολλὰ φέρειν βαρύ· οὐ γὰρ ἐπίστῃ
τοῦθ' ἔρδειν, ὅ τι σοι μὴ καταθύμιον ᾖ.

1070 a b [=877, 8] *vulg.*: ἄν* (for αὖ). 1073. τοδ' (sic) *A*. 1074. κρείσσων *O*. 1081. τέκοι *AObdelmn*. 1082 a b [=41, 2] *AObdfhlmn*; also 1082 c–f [=87–90]. 1082 b. εἰς *A*. 1082 c. ἄλλῃ *. 1082 e. ἤ με for ἀλλά *. εἴ μ' ἀπ. *A*. 1082 f. ἀμφαδίην *. 1085. Δημ. σοί Welcker: δημωναξιοι δε πολλά *A*, accents cr. above αξ, οι: δῆμον δ' ἀξιοῖ πολλὰ φέρειν βαρύς *.

Κάστορ καὶ Πολύδευκες, οἳ ἐν Λακεδαίμονι δίῃ
  ναίετ' ἐπ' Εὐρώτα καλλιρόῳ ποταμῷ,
εἴ ποτε βουλεύσαιμι φίλῳ κακόν, αὐτὸς ἔχοιμι·
  εἰ δέ τι κεῖνος ἐμοί, δὶς τόσον αὐτὸς ἔχοι.

'Αργαλέως μοι θυμὸς ἔχει περὶ σῆς φιλότητος·
  οὔτε γὰρ ἐχθαίρειν οὔτε φιλεῖν δύναμαι,
γινώσκων χαλεπὸν μέν, ὅταν φίλος ἀνδρὶ γένηται,
  ἐχθαίρειν, χαλεπὸν δ' οὐκ ἐθέλοντα φιλεῖν.

Σκέπτεο δὴ νῦν ἄλλον· ἐμοί γε μὲν οὔτις ἀνάγκη
  τοῦθ' ἕρδειν· τῶν μοι πρόσθε χάριν τίθεσο.

Ἤδη καὶ πτερύγεσσιν ἐπαίρομαι ὥστε πετεινὸν
  ἐκ λίμνης μεγάλης, ἄνδρα κακὸν προφυγών,
βρόχον ἀπορρήξας· σὺ δ' ἐμῆς φιλότητος ἁμαρτὼν
  ὕστερον ἡμετέρην γνώσῃ ἐπιφροσύνην.

Ὅστις σοι βούλευσεν ἐμεῦ πέρι, καί σ' ἐκέλευσεν
  οἴχεσθαι προλιπόνθ' ἡμετέρην φιλίην. . . .

Ὕβρις καὶ Μάγνητας ἀπώλεσε καὶ Κολοφῶνα
  καὶ Σμύρνην· πάντως, Κύρνε, καὶ ὔμμ' ἀπολεῖ. 1104

Δόξα μὲν ἀνθρώποισι κακὸν μέγα, πεῖρα δ' ἄριστον· a
  πολλοὶ ἀπείρητοι δόξαν ἔχουσ' ἀγαθοί. b

Εἰς βάσανον δ' ἐλθὼν παρατριβόμενός τε μολίβδῳ
  χρυσὸς ἄπεφθος ἐὼν καλὸς ἅπασιν ἔσῃ.

Ὦ μοι ἐγὼ δειλός· καὶ δὴ κατάχαρμα μὲν ἐχθροῖς,
  τοῖς δὲ φίλοισι πόνος δειλὰ παθὼν γενόμην.

1093. *γινωσκω* with an er. above the final ω (= ῶ) *A*. 1099. *βρόγχον cefgl*: *A* has an eras. over the χ of *βρόχον*. 1102. *προλιπόντ' A*. 1104. *ὔμμας ὀλεῖ* *: *ὑμᾶς el*. 1104 a b [= 571, 2] *AObdefhlmn* : *ἀγαθῶν* *. 1105. *μολύβδῳ g*. 1107. *οἴμοι Acg*. 1108. *φίλοις ὁ πόνος . . . γενοίμην A*.

Κύρν', οἱ πρόσθ' ἀγαθοὶ νῦν αὖ κακοί, οἱ δὲ κακοὶ πρὶν
νῦν ἀγαθοί. τίς κεν ταῦτ' ἀνέχοιτ' ἐσορῶν,
τοὺς ἀγαθοὺς μὲν ἀτιμοτέρους, κακίους δὲ λαχόντας
τιμῆς; μνηστεύει δ' ἐκ κακοῦ ἐσθλὸς ἀνήρ.
ἀλλήλους δ' ἀπατῶντες ἐπ' ἀλλήλοισι γελῶσιν,
οὔτ' ἀγαθῶν μνήμην εἰδότες οὔτε κακῶν.

Πολλὰ δ' ἀμηχανίῃσι κυλίνδομαι ἀχνύμενος κῆρ· 1114 a
ἀρχὴν γὰρ πενίης οὐχ ὑπερεδράμομεν. b

Χρήματ' ἔχων πενίην μ' ὠνείδισας· ἀλλὰ τὰ μέν μοι
ἔστι, τὰ δ' ἐργάσομαι θεοῖσιν ἐπευξάμενος. 1116

Πλοῦτε, θεῶν κάλλιστε καὶ ἱμεροέστατε πάντων,
σὺν σοὶ καὶ κακὸς ὢν γίνεται ἐσθλὸς ἀνήρ.

Ἥβης μέτρον ἔχοιμι, φιλοῖ δέ με Φοῖβος Ἀπόλλων
Λητοΐδης καὶ Ζεύς, ἀθανάτων βασιλεύς,
ὄφρα δίκῃ ζώοιμι κακῶν ἔκτοσθεν ἀπάντων,
ἥβῃ καὶ πλούτῳ θυμὸν ἰαινόμενος.

Μή με κακῶν μίμνησκε. πέπονθά τοι οἶά τ' Ὀδυσσεύς,
ὅστ' Ἀίδεω μέγα δῶμ' ἤλυθεν ἐξαναδύς,
ὃς δὴ καὶ μνηστῆρας ἀνείλετο νηλέι θυμῷ
Πηνελόπης εὔφρων, κουριδίης ἀλόχου,
ἥ μιν δήθ' ὑπέμεινε φίλῳ παρὰ παιδὶ μένουσα,
ὄφρα τε γῆς ἐπέβη δειμαλέους τε μυχούς . . .

1114 a b [=619, 20] *AOlmn*. 1115. τεμεμοι (sic) *A* (eras. above με): τὰ μέντοι *O*: ταῦτα μέν μοι *f*. 1118. γίγνομαι all but *AO*. 1121. δίκῃ *A*: βίον *. 1123. μιμνησκ' επεπονθα (sic) *A*: μέμνησθε πέπ. *. 1124. Ἀίδου *. 1125. ἀνείλατο *A*. χαλκῷ (for θυμῷ) all but *A*. 1126. ἔμφρων *. 1127. ἡ μέν *. πρός *. 1128. δειλαλεους (sic) *A*: δειμαλέους *. γε *Obdhmn*.

Ἐμπίομαι, πενίης θυμοφθόρου οὐ μελεδαίνων,
  οὐδ᾽ ἀνδρῶν ἐχθρῶν, οἵ με λέγουσι κακῶς.
ἀλλ᾽ ἥβην ἐρατὴν ὀλοφύρομαι, ἥ μ᾽ ἐπιλείπει,
  κλαίω δ᾽ ἀργαλέον γῆρας ἐπερχόμενον.

Κύρνε, παροῦσι φίλοισι κακοῦ καταπαύσομεν ἀρχήν,
  ζητῶμεν δ᾽ ἕλκει φάρμακα φυομένῳ.

Ἐλπὶς ἐν ἀνθρώποισι μόνη θεὸς ἐσθλὴ ἔνεστιν,
  ἄλλοι δ᾽ Οὔλυμπόνδ᾽ ἐκπρολιπόντες ἔβαν.
ᾤχετο μὲν Πίστις, μεγάλη θεός, ᾤχετο δ᾽ ἀνδρῶν
  Σωφροσύνη· Χάριτές τ᾽, ὦ φίλε, γῆν ἔλιπον.
ὅρκοι δ᾽ οὐκέτι πιστοὶ ἐν ἀνθρώποισι δίκαιοι,
  οὐδὲ θεοὺς οὐδεὶς ἅζεται ἀθανάτους.
εὐσεβέων δ᾽ ἀνδρῶν γένος ἔφθιται, οὐδὲ θέμιστας
  οὐκέτι γινώσκουσ᾽ οὐδὲ μὲν εὐσεβίας.
ἀλλ᾽ ὄφρα τις ζώει καὶ ὁρᾷ φάος ἠελίοιο,
  εὐσεβέων περὶ θεοὺς Ἐλπίδα προσμενέτω,
εὐχέσθω δὲ θεοῖσι κατ᾽ ἀγλαὰ μηρία καίων,
  Ἐλπίδι τε πρώτῃ καὶ πυμάτῃ θυέτω.
φραζέσθω δ᾽ ἀδίκων ἀνδρῶν σκολιὸν λόγον αἰεί,
  οἳ θεῶν ἀθανάτων οὐδὲν ὀπιζόμενοι
αἰὲν ἐπ᾽ ἀλλοτρίοις κτεάνοις ἐπέχουσι νόημα,
  αἰσχρὰ κακοῖς ἔργοις σύμβολα θηκάμενοι.

Μή ποτε τὸν παρεόντα μεθεὶς φίλον ἄλλον ἐρεύνα,
  δειλῶν ἀνθρώπων ῥήμασι πειθόμενος.

Εἴη μοι πλουτοῦντι κακῶν ἀπάτερθε μεριμνέων
  ζώειν ἀβλαβέως, μηδὲν ἔχοντι κακόν.

1129. ἐλπίομαι O : εἰ π. *. μελεδαίνων Ac : -ω *. 1135. -οις μούνη Stob. 1136. -όνδ᾽ Camer. : -ον vulg. 1141. ἔφθιται Schäfer : -το vulg. 1143. ζώει A : ζώοι O : ζώῃ *. φῶς A. 1145. κατ᾽ Schäfer : καί vulg. 1148. μηδέν *. 1153. μεριμνῶν *.

*Οὐκ ἔραμαι πλουτεῖν οὐδ' εὔχομαι, ἀλλά μοι εἴη*
*ζῆν ἀπὸ τῶν ὀλίγων, μηδὲν ἔχοντι κακόν.*

*Πλοῦτος καὶ σοφίη θνητοῖς ἀμαχώτατον αἰεί·*
*οὔτε γὰρ ἂν πλούτου θυμὸν ὑπερκορέσαις·*
*ὣς δ' αὔτως σοφίην ὁ σοφώτατος οὐκ ἀποφεύγει,*
*ἀλλ' ἔραται, θυμὸν δ' οὐ δύναται τελέσαι.*

*Ὦ νέοι οἱ νῦν ἄνδρες, ἐμοί γε μὲν οὔτις ἀνάγκη* 1160 a
*ταῦθ' ἔρδειν· τῶν μοι πρόσθε χάριν τίθεσο.* b

*Οὐδένα θησαυρὸν καταθήσειν παισὶν ἄμεινον·* 1161
*αἰτοῦσιν δ' ἀγαθοῖς ἀνδράσι, Κύρνε, δίδου.* 1162

*Οὐδεὶς γὰρ πάντ' ἐστὶ πανόλβιος. ἀλλ' ὁ μὲν ἐσθλὸς* a
*τολμᾷ ἔχων τὸ κακόν, κοὐκ ἐπίδηλον ὁμῶς·* b
*δειλὸς δ' οὔτ' ἀγαθοῖσιν ἐπίσταται οὔτε κακοῖσιν* c
*θυμὸν ὁμῶς μίσγειν. ἀθανάτων τε δόσεις* d
*παντοῖαι θνητοῖσιν ἐπέρχοντ'· ἀλλ' ἐπιτολμᾶν* e
*χρὴ δῶρ' ἀθανάτων, οἷα διδοῦσιν ἔχειν.* f

*Ὀφθαλμοὶ καὶ γλῶσσα καὶ οὔατα καὶ νόος ἀνδρῶν* 1163
*ἐν μέσσῳ στηθέων εὐξυνέτοις φύεται.* 1164

*Τοιοῦτός τοι ἀνὴρ ἔστω φίλος, ὃς τὸν ἑταῖρον* 1164 a
*γινώσκων ὀργὴν καὶ βαρὺν ὄντα φέρει* b
*ἀντὶ κασιγνήτου. σὺ δέ μοι, φίλε, ταῦτ' ἐνὶ θυμῷ* c
*φράζεο, καί ποτέ μου μνήσεαι ἐξοπίσω.* d

*Οὔτιν' ὁμοῖον ἐμοὶ δύναμαι διζήμενος εὑρεῖν* e
*πιστὸν ἑταῖρον, ὅτῳ μή τις ἔνεστι δόλος·* f

1157, 8. Stob.: om. *vulg.* 1160. *κορέσαι* Stob. 1160 a b [= 1095, 6] *AObdefghlmn.* 1161. *παισὶν καταθήσειν A.* 1162 a–f [= 441–6] *vulg.* 1162 e. *ἐπέρχεται O.* 1164. *-έων A* Stob.: *-ῶν* *. *εὐξυνέτοις* Bergk: *-τος* Stob.: *ἐν συνετοῖς vulg.* 1164 a–d [= 97–100] *AObdeflmn.* 1164 a. om. *τοι O.* 1164 e–h [= 415–8] *AO.*

*ἐς βάσανον δ' ἐλθὼν παρατριβόμενός τε μολίβδῳ* g
*χρυσός, ὑπερτερίης ἄμμιν ἔνεστι λόγος.* h

*Τοῖς ἀγαθοῖς σύμμισγε, κακοῖσι δὲ μή ποθ' ὁμάρτει,*
*εὖτ' ἂν ὁδοῦ στέλλῃ τέρματ' ἐπ' ἐμπορίην.*

*Τῶν ἀγαθῶν ἐσθλὴ μὲν ἀπόκρισις, ἐσθλὰ δὲ ἔργα·*
*τῶν δὲ κακῶν ἄνεμοι δειλὰ φέρουσιν ἔπη.*

*Ἐκ καχεταιρίης κακὰ γίνεται· εὖ δὲ καὶ αὐτὸς*
*γνώσῃ, ἐπεὶ μεγάλους ἤλιτες ἀθανάτους.*

*Γνώμην, Κύρνε, θεοὶ θνητοῖσι διδοῦσιν ἄριστον*
*ἀνθρώποις· γνώμη πείρατα παντὸς ἔχει.*
*ὦ μάκαρ, ὅστις δή μιν ἔχει φρεσίν· ἦ πολὺ κρείσσων*
*ὕβριος οὐλομένης λευγαλέου τε κόρου,—*
*ἔστι κακὸν δὲ βροτοῖσι κόρος—, τῶν οὔτι κάκιον·*
*πᾶσα γὰρ ἐκ τούτων, Κύρνε, πέλει κακότης.*

*Εἴ κ' εἴης ἔργων αἰσχρῶν ἀπαθὴς καὶ ἀεργός,*
*Κύρνε, μεγίστην κεν πεῖραν ἔχοις ἀρετῆς.*

*Τολμᾶν χρὴ χαλεποῖσιν ἐν ἄλγεσιν ἦτορ ἔχοντα* 1178 a
*πρὸς δὲ θεῶν αἰτεῖν ἔκλυσιν ἀθανάτων.* b

*Κύρνε, θεοὺς αἰδοῦ καὶ δείδιθι· τοῦτο γὰρ ἄνδρα*
*εἴργει μήθ' ἔρδειν μήτε λέγειν ἀσεβῆ.*
*δημοφάγον δὲ τύραννον, ὅπως ἐθέλεις, κατακλῖναι*
*οὐ νέμεσις πρὸς θεῶν γίνεται οὐδεμία.*

1164 g. *τ'* (for *δ'*) *A*. 1164 h. *νόος O*. 1165. *συμμιγε* (sic) *A*. 1166. *ὁδοῦ στέλλῃ* Bgk.: *ὁδουστελεῆ A*: *ὁδοῦ τελέης* * (*-έοις O*). *τέρματά τ' ἐμπορίης* *. 1168. *ἐσθλά cl*. 1169. *καχ' ετεριης* (sic) *A*: *καχεταιρείης* *. 1171. *ἄριστον* Bek.: *-ην vulg*. 1172. *ἀνθρώποις* Bgk.: *-ος AO*: *-ου* *. 1173. *μάκαρος τίς δ' ἡμῖν AO*. *ἐπεί* (for *ἦ*) *Obdefmn*. 1175. *κακῶν* corr. to *-όν O*. 1177. *εἴ κ' AObdefhlmn*: *εἴθ'* *. 1178. *μεγίστην κεν πεῖραν vulg*.: *μεγίστης κεν πείρατ'* Hecker and Hartung. 1178 ab [= 555, 6] *AO*. 1178 a. *ἧπαρ O*. 1178 b. *τε . . . δ' αἰτεῖν O*. 1181. *τυρραννον* (sic) *A*. *ἐθέλης O*.

Οὐδένα, Κύρν', αὐγαὶ φαεσιμβρότου ἠελίοιο
ἄνδρ' ἐφορῶσ', ᾧ μὴ μῶμος ἐπικρέμαται.

'Αστῶν δ' οὐ δύναμαι γνῶναι νόον ὅντιν' ἔχουσιν·
οὔτε γὰρ εὖ ἔρδων ἀνδάνω οὔτε κακῶς.

Νοῦς ἀγαθὸν καὶ γλῶσσα· τὰ δ' ἐν παύροισι πέφυκεν
ἀνδράσιν, οἳ τούτων ἀμφοτέρων ταμίαι.

Οὔτις ἄποινα διδοὺς θάνατον φύγοι οὐδὲ βαρεῖαν
δυστυχίην, εἰ μὴ μοῖρ' ἐπὶ τέρμα βάλοι.
οὐδ' ἂν δυσφροσύνας, ὅτε δὴ θεὸς ἄλγεα πέμποι,
θνητὸς ἀνὴρ δώροις ἱλάμενος προφύγοι.

Οὐκ ἔραμαι κλισμῷ βασιληίῳ ἐγκατακεῖσθαι
τεθνεώς, ἀλλά τί μοι ζῶντι γένοιτ' ἀγαθόν.
ἀσπάλαθοι δὲ τάπησιν ὁμοῖον στρῶμα θανόντι·
[τὸ ξύλον ἢ σκληρὸν γίνεται ἢ μαλακόν].

Μήτι θεοὺς ἐπίορκον ἐπόμνυθι· οὐ γὰρ ἀνεκτὸν
ἀθανάτους κρύψαι χρεῖος ὀφειλόμενον.

Ὄρνιθος φωνήν, Πολυπαΐδη, ὀξὺ βοώσης
ἤκουσ', ἥτε βροτοῖς ἄγγελος ἦλθ' ἀρότου
ὡραίου· καί μοι κραδίην ἐπάταξε μέλαιναν,
ὅττι μοι εὐανθεῖς ἄλλοι ἔχουσιν ἀγρούς,
οὐδέ μοι ἡμίονοι κυφὸν ἕλκουσιν ἄροτρον,
τῆς *ἄλλης μνηστῆς εἵνεκα ναυτιλίης.

1184 a b [=367, 8] *AO*. 1185. *ἀγαθός* *. *τὰ δ'* Crisp.: *τά τ' A* * (*ταῦτ' Oc*). 1188. *-ίαν* *. 1189. *πέμποι* Bgk.: *-η A* : *-ει* *. 1190. *ἱλάμενος* suggested to Hiller by Bgk.'s conjecture *ἱλαμένας* : *βουλόμενος vulg.* with *β* erased in *A* after Bek.: *βούλομαι O*. *προφύγοι* Camerar.: *-ύγῃ A* : *-εῖν* *. 1195. *μήτε* *. *ἐπίορκος A*. 1198. *ἀρότρου* *. 1201. *ἡνίοχοι A*. *κυφὸν . . . ἄροτρον AO* : *κύφων' . . . ἀρότρου* *.

Οὐκ εἶμ', οὐδ' ὑπ' ἐμοῦ κεκλήσεται, οὐδ' ἐπὶ τύμβῳ
οἰμωχθεὶς ὑπὸ γῆν εἶσι τύραννος ἀνήρ.
οὐδ' ἂν ἐκεῖνος ἐμοῦ τεθνηότος οὔτ' ἀνιῷτο
οὔτε κατὰ βλεφάρων δάκρυα θερμὰ βάλοι.

Οὔτε σε κωμάζειν ἀπερύκομεν οὔτε καλοῦμεν·
ἀργαλέος παρεών, καὶ φίλος εὖτ' ἂν ἀπῇς.

Αἴθων μὲν γένος εἰμί, πόλιν δ' εὐτείχεα Θήβην
οἰκῶ, πατρῴας γῆς ἀπερυκόμενος.
μή μ' ἀφελῶς παίζουσα φίλους δένναζε τοκῆας,
Ἄργυρι· σοὶ μὲν γὰρ δούλιον ἦμαρ ἔπι,
ἡμῖν δ' ἄλλα μέν ἐστι, γύναι, κακὰ πόλλ', ἐπεὶ ἐκ γῆς
φεύγομεν, ἀργαλέη δ' οὐκ ἔπι δουλοσύνη,
οὐδ' ἡμᾶς περνᾶσι· πόλις γε μέν ἐστι καὶ ἡμῖν
καλή, Ληθαίῳ κεκλιμένη πεδίῳ.

Μή ποτε πὰρ κλαίοντα καθεζόμενοι γελάσωμεν,
τοῖς αὑτῶν ἀγαθοῖς, Κύρν', ἐπιτερπόμενοι.

Ἐχθρὸν μὲν χαλεπὸν καὶ δυσμενεῖ ἐξαπατῆσαι,
Κύρνε· φίλον δὲ φίλῳ ῥᾴδιον ἐξαπατᾶν.

Πολλὰ φέρειν εἴωθε λόγος θνητοῖσι βροτοῖσιν
πταίσματα τῆς γνώμης, Κύρνε, ταρασσομένης.

Οὐδέν, Κύρν', ὀργῆς ἀδικώτερον, ἣ τὸν ἔχοντα
πημαίνει, θυμῷ δειλὰ χαριζομένη.

1203. many (incl. *O*) have *κικλ-*. 1204. *ἐπί* *. 1205. *τεθνειότος ΛO*. 1206. *δ. θ. β.* Passow : *θ. β. δ. vulg.* 1207. *-ομαι, -οῦμαι* *. 1208. *παρεών* Camerar. : *γὰρ ἐών vulg.* 1211. *παίζουσ Λ*. *δ' ενναζε* (sic) *Λ* (' in lead over an eras.) : *διέναζε O*. 1212. *σύ ΛO*. 1215. *οὐδ'* Bek. : *οὔθ' vulg.* *δέ* *. 1216. *Λιθαίῳ O*. *κεκρυμμένη O*. 1217. *κλαίοντι O* : *-ουσι* *. 1219. *δυσμενεῖ* Bgk. : *-ῆ vulg.* 1221-6 are from Stob.

Οὐδέν, Κύρν', ἀγαθῆς γλυκερώτερόν ἐστι γυναικός·
μάρτυς ἐγώ, σὺ δ' ἐμοὶ γίνου ἀληθοσύνης.

Ἤδη γάρ με κέκληκε θαλάσσιος οἴκαδε νεκρός,
τεθνηκὼς ζωῷ φθεγγόμενος στόματι.

# ΕΛΕΓΕΙΩΝ Β

Σχέτλι' Ἔρως, μανίαι σ' ἐτιθηνήσαντο λαβοῦσαι·
ἐκ σέθεν ὤλετο μὲν Ἰλίου ἀκρόπολις,
ὤλετο δ' Αἰγεΐδης Θησεὺς μέγας, ὤλετο δ' Αἴας,
ἐσθλὸς Ὀιλιάδης, σῇσιν ἀτασθαλίαις.

Ὦ παῖ, ἄκουσον ἐμεῦ δαμάσας φρένας· οὔ τοι ἀπειθῆ
μῦθον ἐρῶ τῇ σῇ καρδίῃ οὐδ' ἄχαριν·
ἀλλὰ τλῆθι νόῳ συνιεῖν ἔπος· οὔ τοι ἀνάγκη
τοῦθ' ἔρδειν, ὅ τι σοι μὴ καταθύμιον ᾖ.

Μή ποτε τὸν παρεόντα μεθεὶς φίλον ἄλλον ἐρεύνα,
δειλῶν ἀνθρώπων ῥήμασι πειθόμενος·
πολλάκι τοι παρ' ἐμοὶ κατὰ σοῦ λέξουσι μάταια
καὶ παρὰ σοὶ κατ' ἐμοῦ· τῶν δὲ σὺ μὴ ξύνιε.

Χαιρήσεις τῇ πρόσθε παροιχομένῃ φιλότητι,
τῆς δὲ παρερχομένης οὐκέτ' ἔσῃ ταμίης.

Δὴν δὴ καὶ φίλοι ὦμεν· ἔπειτ' ἄλλοισιν ὁμίλει,
ἦθος ἔχων δόλιον, πίστεος ἀντίτυπον.

For 1227, 8 see p. 170. 1229, 30 from Ath. 1231–1389 in *A* alone. 1236. καρδίῃ Bek.: κραδίῃ *A*. 1237. συνιεῖν Lachmann: συνιδειν (sic) *A*. 1238 a b = 1151, 2. 1244. πιστεο||ς *A*, i.e. ω (ꝏ) erased to make ο after Bek. who found πιστεως as he distinctly states in his cr. n.; in his text he prints πίστεος.

Οὔ ποθ' ὕδωρ καὶ πῦρ συμμίξεται· οὐδέ ποθ' ἡμεῖς
πιστοὶ ἔτ' ἀλλήλοις καὶ φίλοι ἐσσόμεθα.

Φρόντισον ἔχθος ἐμὸν καὶ ὑπέρβασιν, ἴσθι δὲ θυμῷ,
ὥς σ' ἐφ' ἁμαρτωλῇ τίσομαι ὡς δύναμαι.

Παῖ, σὺ μὲν αὔτως ἵππος, ἐπεὶ κριθῶν ἐκορέσθης,
αὖθις ἐπὶ σταθμοὺς ἤλυθες ἡμετέρους,
ἡνίοχόν τε ποθῶν ἀγαθὸν λειμῶνά τε καλὸν
κρήνην τε ψυχρὴν ἄλσεά τε σκιερά.

Ὄλβιος, ᾧ παῖδές τε φίλοι καὶ μώνυχες ἵπποι
θηρευταί τε κύνες καὶ ξένοι ἀλλοδαποί.

Ὅστις μὴ παῖδάς τε φιλεῖ καὶ μώνυχας ἵππους
καὶ κύνας, οὔ ποτέ οἱ θυμὸς ἐν εὐφροσύνῃ.

Ὦ παῖ, ἰκτίνοισι πολυπλάγκτοισιν ὁμοῖος
ὀργήν, ἄλλοτε τοῖς ἄλλοτε τοῖσι πελᾷς.

Ὦ παῖ, τὴν μορφὴν μὲν ἔφυς καλός, ἀλλ' ἐπίκειται
καρτερὸς ἀγνώμων σῇ κεφαλῇ στέφανος·
ἰκτίνου γὰρ ἔχεις ἀγχιστρόφου ἐν φρεσὶν ἦθος,
ἄλλων ἀνθρώπων ῥήμασι πειθόμενος.

Ὦ παῖ, ὃς εὖ ἔρδοντι κακὴν ἀπέδωκας ἀμοιβήν,
οὐδέ τις ἀντ' ἀγαθῶν ἐστὶ χάρις παρὰ σοί·
οὐδέν πώ μ' ὤνησας· ἐγὼ δὲ σὲ πολλάκις ἤδη
εὖ ἔρδων αἰδοῦς οὐδεμιῆς ἔτυχον.

1246. ἔτ' Bek.: επ (sic) *A*. 1247. εχθ||ος *A*, ρ still faintly legible; Bek. found εχθρος. 1252. ἀλοεα *A*. 1253. ᾧ Solon: ὦ *A*. 1257. ἰκτίνοισι Welcker: κινδύνοισι *A*. 1258. πελᾷς Williams: φιλεῖν *A*. 1263. ὃς ευρδοντι changed by a later hand to εὖ ἔρδοντι: the same hand added ι to ἀμοβήν.

Παῖς τε καὶ ἵππος ὁμοῖον ἔχει νόον· οὔτε γὰρ ἵππος
ἡνίοχον κλαίει κείμενον ἐν κονίῃ,
ἀλλὰ τὸν ὕστερον ἄνδρα φέρει κριθαῖσι κορεσθείς·
ὡς δ' αὔτως καὶ παῖς τὸν παρεόντα φιλεῖ.

Ὦ παῖ, μαργοσύνης ἀπὸ μὲν νόον ὤλεσας ἐσθλόν,
αἰσχύνη δὲ φίλοις ἡμετέροις ἐγένου,
ἄμμε δ' ἀνέψυξας μικρὸν χρόνον· ἐκ δὲ θυελλῶν
ἧκά γ' ἐνωρμίσθην νυκτὸς ἐπειγόμενος.

Ὡραῖος καὶ Ἔρως ἐπιτέλλεται, ἡνίκα περ γῆ
ἄνθεσιν εἰαρινοῖς θάλλει ἀεξομένη·
τῆμος Ἔρως προλιπὼν Κύπρον, περικαλλέα νῆσον,
εἶσιν ἐπ' ἀνθρώπους σπέρμα φέρων κατὰ γῆς.

Ὅστις σοι βούλευσεν ἐμεῦ πέρι, καί σ' ἐκέλευσεν 1278 a
οἴχεσθαι προλιπόνθ' ἡμετέρην φιλίην. . . . b

Νεβρὸν ὑπὲξ ἐλάφοιο λέων ὣς ἀλκὶ πεποιθὼς c
ποσσὶ καταιμάρψας αἵματος οὐκ ἔπιον. d

Οὐκ ἐθέλω σε κακῶς ἔρδειν, οὐδ' εἴ μοι ἄμεινον
πρὸς θεῶν ἀθανάτων ἔσσεται, ὦ καλὲ παῖ·
οὐ γὰρ ἁμαρτωλαῖσιν ἐπὶ σμικραῖσι κάθημαι,
τῶν δὲ καλῶν παίδων οὐ τίσις οὐδ' ἀδίκων.

Ὦ παῖ, μή μ' ἀδίκει—ἔτι σοι καταθύμιος εἶναι
βούλομαι—εὐφροσύνῃ τοῦτο συνεὶς ἀγαθῇ·

1271. *μαργοσυνης . . . μεν A*: corr. Bek. 1273. *θελλῶν A*. 1278 c. *ὑπεξαφοῖο* (accent by a later hand) *A*. 1278 a b = 1101, 2. 1278 c d = 949, 50. 1278 d. *καται.*, *καταμ.* was first written, then *ι* in the same hand on the curve joining *α* to *μ A*. 1282. *οὐ τίσις οὐδ'* Boissonade: *ουτοσετουτ'* (sic) *A*. 1283. *καθύμιος A*.

. . . παρελεύσεαι οὐδ' ἀπατήσεις·
    νικήσας γὰρ ἔχεις τὸ πλέον ἐξοπίσω.
ἀλλά σ' ἐγὼ τρώσω φεύγοντά με, ὥς ποτέ φασιν
    Ἰασίου κούρην, παρθένον Ἰασίην,
ὡραίην περ ἐοῦσαν, ἀναινομένην γάμον ἀνδρῶν
    φεύγειν· ζωσαμένη δ' ἔργ' ἀτέλεστα τέλει,
πατρὸς νοσφισθεῖσα δόμων, ξανθὴ Ἀταλάντη·
    ᾤχετο δ' ὑψηλὰς εἰς κορυφὰς ὀρέων,
φεύγουσ' ἱμερόεντα γάμον, χρυσῆς Ἀφροδίτης
    δῶρα· τέλος δ' ἔγνω καὶ μάλ' ἀναινομένη.

Ὦ παῖ, μή με κακοῖσιν ἐν ἄλγεσι θυμὸν ὀρίνῃς,
    μηδέ με σὴ φιλότης δώματα Περσεφόνης
οἴχηται προφέρουσα· θεῶν δ' ἐποπίζεο μῆνιν
    βάξιν τ' ἀνθρώπων, ἤπια νωσάμενος.

Ὦ παῖ, μέχρι τίνος με προφεύξεαι; ὥς σε διώκων
    δίζημ'· ἀλλά τί μοι τέρμα γένοιτο κιχεῖν
σῆς ὀργῆς· σὺ δὲ μάργον ἔχων καὶ ἀγήνορα θυμὸν
    φεύγεις, ἰκτίνου σχέτλιον ἦθος ἔχων.
ἀλλ' ἐπίμεινον, ἐμοὶ δὲ δίδου χάριν. οὐκέτι δηρὸν
    ἕξεις Κυπρογενοῦς δῶρον ἰοστεφάνου.

Θυμῷ γνούς, ὅτι παιδείας πολυηράτου ἄνθος
    ὠκύτερον σταδίου, τοῦτο συνεὶς χάλασον
δεσμοῦ, μή ποτε καὶ σὺ βιήσεαι, ὄβριμε παίδων,
    Κυπρογενοῦς δ' ἔργων ἀντιάσεις χαλεπῶν,

1284. a very modern hand has added (in black ink) in the margin of *A*, after ἀγαθῇ, the words ου γάρ τοι μ, and in the next line (before παρ.) δόλῳ; οὐ γάρ τοί με δόλῳ edd. 1290. -ένη Bek.: -ένην *A*. τελει (sic) *A*. 1295. -ῃς Bek.: -αις *A*. 1301. σῆς ὀργῆς Hermann: σησοιγη (sic) *A*. 1302. φεύγεις Bek.: φεύγοις *A*.

*ὥσπερ ἐγὼ νῦν ὧδ' ἐπὶ σοί. σὺ δὲ ταῦτα φύλαξαι,*
*μηδέ σε νικήσῃ παῖδ' ἀδαῆ κακότης.*

*Οὐκ ἔλαθες κλέψας, ὦ παῖ· καὶ γάρ σε διῶμμαι·*
*τούτοις, οἷσπερ νῦν ἄρθμιος ἠδὲ φίλος*
*ἔπλευ, ἐμὴν δὲ μεθῆκας ἀτίμητον φιλότητα,*
*οὐ μὲν δὴ τούτοις γ' ἦσθα φίλος πρότερον.*
*ἀλλ' ἐγὼ ἐκ πάντων σ' ἐδόκουν θήσεσθαι ἑταῖρον*
*πιστόν· καὶ δὴ νῦν ἄλλον ἔχεισθα φίλον.*
*ἀλλ' ὁ μὲν εὖ ἕρδων κεῖμαι· σὲ δὲ μήτις ἁπάντων*
*ἀνθρώπων ἐσορῶν παιδοφιλεῖν ἐθέλοι.*

*Ὤ μοι ἐγὼ δειλός· καὶ δὴ κατάχαρμα μὲν ἐχθροῖς,* 1318 a
*τοῖς δὲ φίλοισι πόνος δειλὰ παθὼν γενόμην.* b

*Ὦ παῖ, ἐπεί τοι δῶκε θεὰ χάριν ἱμερόεσσαν*
*Κύπρις, σὸν δ' εἶδος πᾶσι νέοισι μέλει,*
*τῶνδ' ἐπάκουσον ἐπῶν καὶ ἐμὴν χάριν ἔνθεο θυμῷ,*
*γνοὺς ἔρος ὡς χαλεπὸν γίνεται ἀνδρὶ φέρειν.*

*Κυπρογένη, παῦσόν με πόνων, σκέδασον δὲ μερίμνας*
*θυμοβόρους, στρέψον δ' αὖθις ἐς εὐφροσύνας,*
*μερμήρας δ' ἀπόπαυε κακάς, δὸς δ' εὔφρονι θυμῷ*
*μέτρ' ἥβης τελέσαντ' ἔργματα σωφροσύνης.*

*Ὦ παῖ, ἕως ἂν ἔχῃς λείαν γένυν, οὔ ποτε σαίνων*
*παύσομαι, οὐδ' εἴ μοι μόρσιμόν ἐστι θανεῖν.*

1309. *ὧδ'* Bek. : *οἶδ'* *A*. 1310. *παῖδ' ἀδαῆ* Bgk. : *παιδαΐδη* *A*. 1311. *διῶμμαι* Hermann : *διωμαι* (sic) *A*. 1312. *φίλος* Bek. : *-οις* *A*. 1314. *οὐ* Hermann : *συ* *A*. *γ'* Hermann : *τ'* *A*. 1315. *θήσεσθαι* Seidler : *σήσεσθαι* (sic) *A*. 1316. *-εισθα* Bek. : *-οισθα* *A*. 1317. *κειμι* *A*. 1318. *παιδοφιλεῖν* Bek. : *παιδα φιλειν* (sic) *A*. 1318 a, b = 1107, 8. 1318 b. *τοῖσι φιλοις δε πόνος* *A*. 1320. *πᾶσι* Bek. : *παισινεοῖσι* (sic) *A*. 1325. *εὔφρονι* Bek. : *ευφρόσυν* (sic) *A*. 1327. *λείαν* Bek. : *λιαν* (sic) *A*. *σαίνων* (sic) *A*.

Σοί τε διδόντ' ἔτι καλόν, ἐμοί τ' οὐκ αἰσχρὸν ἐρῶντι
αἰτεῖν· ἀλλὰ γονέων λίσσομαι ἡμετέρων·
αἰδέο μ', ὦ παῖ ⟨τήνδε⟩ διδοὺς χάριν, εἴ ποτε καὶ σὺ
[ἕξεις Κυπρογενοῦς δῶρον ἰοστεφάνου]
χρηίζων καὶ ἐπ' ἄλλον ἐλεύσεαι· ἀλλά σε δαίμων
δοίη τῶν αὐτῶν ἀντιτυχεῖν ἐπέων.

Ὄλβιος ὅστις ἐρῶν γυμνάζεται, οἴκαδε δ' ἐλθὼν
εὕδει σὺν καλῷ παιδὶ πανημέριος.

Οὐκέτ' ἐρῶ παιδός, χαλεπὰς δ' ἀπελάκτισ' ἀνίας,
μόχθους τ' ἀργαλέους ἄσμενος ἐξέφυγον,
ἐκλέλυμαι δὲ πόθου πρὸς ἐυστεφάνου Κυθερείης·
σοὶ δ', ὦ παῖ, χάρις ἔστ' οὐδεμία πρὸς ἐμοῦ.

Αἰαῖ, παιδὸς ἐρῶ ἁπαλόχροος, ὅς με φίλοισιν
πᾶσι μάλ' ἐκφαίνει, κοὐκ ἐθέλοντος ἐμοῦ.
τλήσομαι οὐ κρύψας ἀεκούσια πολλὰ βίαια·
οὐ γὰρ ἐπ' αἰκελίῳ παιδὶ δαμεὶς ἐφάνην.

Παιδοφιλεῖν δέ τι τερπνόν, ἐπεί ποτε καὶ Γανυμήδους
ἤρατο καὶ Κρονίδης, ἀθανάτων βασιλεύς,
ἁρπάξας δ' ἐς Ὄλυμπον ἀνήγαγε, καί μιν ἔθηκεν
δαίμονα παιδείης ἄνθος ἔχοντ' ἐρατόν.
οὕτω μὴ θαύμαζε, Σιμωνίδη, οὕνεκα κἀγὼ
ἐξεδάμην καλοῦ παιδὸς ἔρωτι δαμείς.

Ὦ παῖ, μὴ κώμαζε, γέροντι δὲ πείθεο ἀνδρί·
οὔ τοι κωμάζειν σύμφορον ἀνδρὶ νέῳ.

1329. διδόντ' ετι καλον (sic) *A* : διδοῦν' Herm. : -δοῦν Bgk. 1331. ⟨τήνδε⟩ Herwerden. 1335. δ' add. Bek. 1336. ευδειν (sic) *A* : εὕδει Bek. 1341. Αἰαῖ Bgk. : αἰαί *A*. 1343. ἀεκούσια Boissonade : αεκουσι (sic) *A*. 1345. δέ τι Bek. : δ' ετι (sic) *A*. 1349. ουνεκα (α over an eras.) *A*. 1352. συμφρον with an accent and ο add. by a later hand *A*.

Πικρὸς καὶ γλυκύς ἐστι καὶ ἁρπαλέος καὶ ἀπηνής,
ὄφρα τέλειος ἔῃ, Κύρνε, νέοισιν ἔρως·
ἢν μὲν γὰρ τελέσῃ, γλυκὺ γίνεται· ἢν δὲ διώκων
μὴ τελέσῃ, πάντων τοῦτ' ἀνιηρότατον.

Αἰεὶ παιδοφίλησιν ἐπὶ ζυγὸν αὐχένι κεῖται
δύσλοφον, ἀργαλέον μνῆμα φιλοξενίης.

Χρὴ γάρ τοι περὶ παῖδα πονούμενον εἰς φιλότητα
ὥσπερ κληματίνῳ χεῖρα πυρὶ προσάγειν.

Ναῦς πέτρῃ προσέκυρσας ἐμῆς φιλότητος ἁμαρτών,
ὦ παῖ, καὶ σαπροῦ πείσματος ἀντελάβου.

Οὐδαμά σ' οὐδ' ἀπεὼν δηλήσομαι· οὐδέ με πείσει
οὐδεὶς ἀνθρώπων ὥστε με μή σε φιλεῖν.

Ὦ παίδων κάλλιστε καὶ ἱμεροέστατε πάντων,
στῆθ' αὐτοῦ καί μου παῦρ' ἐπάκουσον ἔπη.

Παιδός τοι χάρις ἐστί, γυναικὶ δὲ πιστὸς ἑταῖρος
οὐδείς, ἀλλ' αἰεὶ τὸν παρεόντα φιλεῖ.

Παιδὸς ἔρως καλὸς μὲν ἔχειν, καλὸς δ' ἀποθέσθαι·
πολλὸν δ' εὑρέσθαι ῥήτερον ἢ τελέσαι.
μυρία δ' ἐξ αὐτοῦ κρέμαται κακά, μυρία δ' ἐσθλά·
ἀλλ' ἔν τοι ταύτῃ καί τις ἔνεστι χάρις.

Οὐδαμά πω κατέμεινας ἐμὴν χάριν, ἀλλ' ὑπὸ πᾶσαν
αἰεὶ σπουδαίην ἔρχεαι ἀγγελίην.

1354. τέλειος Bek. : -εος *A*. 1358. δύσλ. Ahrens : δυσμορον (sic) *A*. 1363. οὐδ' αμασουδ' (sic) *A*. 1364. ωστεμεμησε (sic) *A*. 1370. πολλήν Bek. with no cr. n. on the reading of *A* : πολλόν *A*.

*Ὄλβιος ὅστις παιδὸς ἐρῶν οὐκ οἶδε θάλασσαν,*
*οὐδέ οἱ ἐν πόντῳ νὺξ ἐπιοῦσα μέλει.*

*Καλὸς ἐὼν κακότητι φρενῶν δειλοῖσιν ὁμιλεῖς*
*ἀνδράσι, καὶ διὰ τοῦτ' αἰσχρὸν ὄνειδος ἔχεις,*
*ὦ παῖ· ἐγὼ δ' ἀέκων τῆς σῆς φιλότητος ἁμαρτών,*
*ὠνήμην ἔρδων οἷά τ' ἐλεύθερος ὤν.*

*Ἄνθρωποί σ' ἐδόκουν χρυσῆς παρὰ δῶρον ἔχοντα*
*ἐλθεῖν Κυπρογενοῦς . . .*

*. . . δῶρον ἰοστεφάνου*
*γίνεται ἀνθρώποισιν ἔχειν χαλεπώτατον ἄχθος,*
*ἂν μὴ Κυπρογενὴς δῷ λύσιν ἐκ χαλεπῶν.*

*Κυπρογενὲς Κυθέρεια δολοπλόκε, σοί τι περισσὸν*
*Ζεὺς τόδε τιμήσας δῶρον ἔδωκεν ἔχειν·*
*δαμνᾷς δ' ἀνθρώπων πυκινὰς φρένας, οὐδέ τίς ἐστιν*
*οὕτως ἴφθιμος καὶ σοφὸς ὥστε φυγεῖν.*

1377 *φρενῶν* Haupt : *φιμον* (sic) *A*. 1380. *ωνημην ερδων οιάτ* (sic) *A*. 1386. *Κυπρόγενες Κύθειρα A*.

NOTE.—Stobaeus 11. 1 under the heading *Μενάνδρου Ναννοῦς* has the following lines :—

*Ἀληθείη δὲ παρέστω*
*σοὶ καὶ ἐμοί, πάντων χρῆμα δικαιότατον.*

Owing to a slip on the part of Grotius, they were inserted in the *Theognidea* and are printed by the editors after v. 1226. For *Μενάνδρου* leg. *Μιμνέρμου* (Passow).

# NOTES

*N.B.* The symbol | denotes the beginning or end of a line.

1. **ὦ ἄνα** *ad init.* hexam. as H. Ap. 179, 526. *ἄνα* is only used in addressing gods, in Il. Od. only in addresses to Zeus, *Ζεῦ ἄνα* Il. 3. 351; *ἄναξ* occurs in addresses to gods and men, in Il. Od. very frequently in addressing Apollo and Agamemnon.

**Λ. υἱέ, . . . τέκος.** Apollo is *Διὸς τέκος* Il. 21. 229; *Λητοῦς καὶ Διὸς υἱός* Il. 1. 9; *Λητοῦς ἐρικυδέος υἱός* H. Ap. 182. For the combination of *υἱέ* and *τέκος* cf. *Θησέως παῖς, Ἀμαζόνος τόκος* Eur. Hipp. 10.

2. **λήσομαι**: *μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο* H. Ap. 1. Ap. Rh. begins with *Ἀρχόμενος σέο, Φοῖβε, . . . μνήσομαι* Arg. 1; 'a te principium, tibi desinam' Verg. Ecl. 8. 11; *τί κάλλιον ἀρχομένοισιν ἢ καταπαυομένοισιν ἢ βαθύζωνόν τε Λατὼ καὶ θοᾶν ἵππων ἐλάτειραν ἀεῖσαι*; Pind. fr. 89, cf. Hymn 9. 8; 'Prima dicte mihi, summa dicende Camena, Maecenas' Hor. Ep. 1. 1; cf. Hes. Th. 48.

**ἀποπαυόμενος** was changed by Turnebus to *ἀναπ-* on the ground that *ἀποπ-* is usually accompanied by a genitive; but it is used absolutely Il. 21. 372, 5. 288, and with a participle (*εἰπών*) Theocr. 7. 90.

3. Mr. Harrison (p. 223) has founded an interesting theory on 'some obscure words' in this little poem (1–4). 'Having said "at the beginning and at the end", why does the poet add "first and last and in the middle"? *ἐν μέσοισιν* has no counterpart in the second line, it is out of the logical order, and it is in a prominent place. . . . The poet promises to sing of Apollo in *three* places, the beginning, the end [which H. assumes to be lost], and the *middle* [773]. . . . "First and last" might have become a meaningless form of words, but hardly "first and last and in the middle."' The alleged significance of *ἐν μέσοισιν* promptly disappears when we examine a few parallel cases. In Milton, P. L. 5. 164, 5 we read, 'Join all ye creatures to extol Him first, him last, him midst, and without end.' Mr. Harrison endeavours to explain this away by saying that 'the addition and the position of the third clause are justified by the fourth'. If needed, a similar explanation could be offered for the passage in Theognis; *ἐν μέσ.* = 'him midst', *αἰεί* = 'without end'.

But cf. *ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι, . . . ἀνδρῶν δ' αὖ Πτολεμαῖος ἐνὶ πρώτοισι λεγέσθω | καὶ πύματος καὶ μέσσος* Theocr. 17. 1, 4. In spite of the position of *μέσσος* there is no special reference to Ptolemy in the middle of the poem; nor is there any obscurity or hidden meaning in the words of Electra; *εἶεν· τίν' ἀρχὴν πρῶτά σ' ἐξείπω κακῶν; ποίας τελευτάς; τίνα μέσον τάξω λόγον*; Eur. El. 907; cf. *πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα* Il. 6. 181; *ὁ μὲν δὴ θεός, ὥσπερ καὶ ὁ παλαιὸς λόγος, ἀρχήν τε καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἁπάντων ἔχων* Plat. Laws 715 E.

τε: most editors have changed τε into σε to supply an object for ἀείσω. I have retained the MSS. reading because (1) an object can be easily supplied from σεῖο; (2) πρ. τε κ. ὕστ. is the usual form, ἡδυεπὴς πρῶτόν τε καὶ ὕστατον αἰὲν ἀείδει H. 21. 4.

τε . . . καὶ . . . τε as in Pind. Nem. 4. 9.

ἔν τε μ. ἐν δὲ μέσοισιν | Asius; ἐν δὲ μ. Il. 11. 35.

4. ἀείσω: ἀείδῃ Od. 17. 519; Theocr. 18. 7; Ἴλιον ἀείδω Little Iliad 1. There is no need to reject the rare future ἀείσω. It occurs in Sappho fr. 11 τάδε νῦν ἐταίραις ταῖς ἔμαισι τέρπνα κάλως ἀείσω, where it is rejected by Usener owing to the combination of νῦν with a future tense; but cf. νῦν αὖτ' ἐγχείῃ πειρήσομαι Il. 5. 279; νῦν τοι ἐγὼ μαντεύσομαι Od. 1. 200. Plato quotes an Orphic hymn beginning ἀείσω συνετοῖσι; cf. ἀείσω Hom. Ep. 14. 1. In Eur. Herc. F. 681 ἀείσω was changed by Elmsley to ἀείδω, and the correction has been accepted by most editors; the occurrence in 679 of the present κελαδεῖ is not in itself, as some maintain, a sufficient reason for the emendation, as there is a frequent alternation of present and future in the passage: παύσομαι 673, κελαδεῖ 679, ἀείσω 681, καταπαύσομεν 685, ὑμνοῦσ' 688, κελαδήσω 694. The form is common in later poetry: Theocr. 22. 135; Callim. Apoll. 30. ᾄσω occurs Babrius 12. 13; Aelian, H. A. 6. 1; its existence in classical Attic has been denied. The MSS. of Pl. Laws 666 D have ᾄσουσι which some editors retain; others read ἥσουσι (Porson). For ᾄσεις (Arist. Peace 1297) some print ᾄσει (Dawes, Hall and Geldart).

μοι κλῦθι: cf. εὐχομένῳ μοι κλῦθι 13 ('precibus meis indulge'); κλῦτέ μοι εὐχομένῳ Sol. 13. 2, Crates 1. 2; κλῦθί μευ εὐχομένου ('audi me precantem') Soph. ap. Ath. 592 A; θεὰ δέ οἱ ἔκλυεν ἀρῆς Od. 4. 767.

ἐσθλά, 'good fortune.' σοὶ μὲν παρὰ καὶ κακῷ ἐσθλὸν ἔθηκε Ζεύς Od. 15. 488, cf. Od. 8. 63; ἐσθλὰ γὰρ θεοῦ διδόντος Solon 33. 2; in a prayer αἰτοῦ ἐσθλά σοι πέμπειν Aesch. Pers. 222; πομπὸς ἴσθι τῶν ἐσθλῶν ἄνω Choeph. 147.

5. | Φοῖβε ἄναξ: 773; H. Ap. 257.

ὅτε μέν without δέ, cf. 997, 931, 1249.

τέκε: εὖτ' ἐπὶ Δήλου ἔβαινε μογοστόκος Εἰλείθυια, | τὴν τότε δὴ τόκος εἷλε, μενοίνησεν δὲ τεκέσθαι. | ἀμφὶ δὲ φοίνικι βάλε πήχεε, γοῦνα δ' ἔρεισε | λειμῶνι μαλακῷ· μείδησε δὲ γαῖ' ὑπένερθεν H. Ap. 115–18, cf. Eur. I. T. 1097; Hec. 458; Ion 919; Scolion 4; Catullus 34. 6–8. The Ephesians put forward a counterclaim in favour of their town as the god's birthplace, Tac. Ann. 3. 61.

πότνια Λητώ |: H. Ap. 12.

6. φοίν. For this palm cf. Od. 6. 163; Callim. Del. 210; Cic. Laws 1. 1; Ovid Met. 6. 335. Some versions prefer the olive. For primitive tree-worship see A. J. Evans, *Mycenaean Tree and Pillar-worship*; cf. the Bo-tree of Buddhism. Sacred trees are a marked feature in the Old Testament; 'the oak which was by Shechem' Gen. 35. 4; 'Deborah, a prophetess dwelt under the palm-tree of Deborah' Judges 4. 5. Boccaccio relates a legend telling how Dante's mother dreamed that she gave birth to her son under a lofty bay-tree by a clear stream.

ῥαδινῆς. Some read ῥαδινῇς with the inferior MSS. The use of ῥαδινός in Greek literature affords equal support to either reading; φοῖνιξ is certainly occasionally used as a feminine noun when the female palm is implied, e. g. τῇσι βαλανηφόροισι τῶν φοινίκων . . .

*οἱ ἔρσενες* Hdt. 1. 193. The Delian palm was a female, at least it is represented with berries on an ancient painted vase. But there is no need to reject the reading of the best MS., especially as the absence of *ι* (*ῃς*) in the others does not imply that the scribes took the form for a genitive, for adscript *ι* is very frequently omitted. In 1002 we have *ῥαδιναῖς χερσί* in exactly the same metrical position; Hiller quotes a Carian inscription ending *κληῖδος ῥαδινῆς χερσὶν ἐφαπτομένην*. The word is frequently used with *πόδες, χεῖρες, κτλ.* In Il. Od. it occurs but once (*ἱμάσθλη* Il. 23. 582). Cf. *ποσσὶν ὕπο ῥαδινοῖσιν* Hes. Th. 195; *π. ῥ.* H. Dem. 183; *βραδίναν δι' Ἀφρόδιταν* Sappho 90; *ῥ. χείρ* Ap. Rh. 3. 106, Theocr. 17. 37; *ῥ. κυπάρισσοι* Theocr. 11. 45. It is frequent in the A. Pal. as an epithet of Aphrodite and fair maidens; in our passage it denotes the beauty of her whose son was *ἀθανάτων κάλλιστος*; elsewhere she is described as *ἠύκομος, καλλιπάρῃος*, cf. *λευκώλενος Ἥρη κτλ.* Bergk finds a support for *ῥαδινῆς* in *φοίνικος νέον ἔρνος* Od. 6. 163.

**ἐφαψ.** *ἔθος ἐστὶ ταῖς κυούσαις τῶν παρακειμένων λαμβάνεσθαι καὶ ἀποκουφίζειν ἑαυτὰς τῶν ἀλγηδόνων* Schol. Ap. Rh. 1. 1131. See some very interesting remarks by Sikes-Allen on H. Ap. 117.

7. **ἀθ. κάλ.**: cf. 1117.

**τροχ. λ.** This is the first mention of the famous oval pond; there is no reference to it in the H. Ap. It is about 100 yards in length and was used as a reservoir for storing rain-water, as there are but few springs in the island. The temple leased the fish. See the Appendix on Delos in Sikes-Allen, H. H.

**τροχ.**, 'round like a wheel.' *λίμνη τέ ἐστι ὅση περ ἡ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη* Hdt. 2. 170. Callim. calls it *τροχόεσσα* (Del. 261) and *περιηγής* (Ap. 59). It is also mentioned Aesch. Eum. 9; Eur. Ion 167, I. T. 1103. Cf. *τροχόεις μόλιβδος* Paul. Sil. A. P. 6. 65; a Pythian oracle delivered to the Athenians refers to *πόλιος τροχοειδέος ἄκρα κάρηνα* Hdt. 7. 140.

8. **ἀπειρ.** = *κυκλοτερής*, cf. *δακτύλιος ἀπείρων* Aristoph. Danaids. In the Hymns Delos has the epithets *κραναή* (H. Ap. 16), *ἀμφιρύτη* (ib. 27), *περίκλυστος* (ib. 181).

9. **ὀδ. ἀμ.**: Il. Od. use *ἀμβ.* with *χαῖται, πέπλος, νύξ*. For fragrance as a sign of divinity cf. *ὀδμὴ δ' ἱμερόεσσα θυηέντων ἀπὸ πέπλων σκίδνατο* H. Dem. 277 (see Sikes-Allen).

**ἐγέλ.** Cf. *στενάχιζε δὲ γαῖα πελώρη* Hes. Th. 858; *γήθησεν δὲ μέγα φρεσὶ γ. π.* Hes. Th. 173; *γέλασσε δὲ πᾶσα περὶ χθὼν* Il. 19. 362. There is a striking parallel in H. Dem. 13, in which the three elements of our passage occur (*ὀδμή, γαῖα, πόντος*) *κῶζ' ἥδιστ' ὀδμή, πᾶς δ' οὐρανὸς εὐρὺς ὕπερθε γαῖά τε πᾶσ' ἐγέλασσε καὶ ἁλμυρὸν οἶδμα θαλάσσης*; cf. *αἱ δ' ἐγέλασσαν ἠιόνες νήσοιο* Ap. Rh. 4. 1169; cf. *ridere* in Latin.

**γαῖα π.** occurs eight times in Hes. Th.

10. **γήθ.** *γηθοσύνῃ δὲ θάλασσα διίστατο* Il. 13. 29, on which L. B. remark: 'This is the only passage in Homer where a distinctly human emotion is ascribed to inanimate nature.' For sympathetic feeling in nature cf. H. Ap. 135; Eur. Bacch. 1084. On the birth of Ptolemy *Κόως δ' ὀλόλυξεν ἰδοῖσα* Theocr. 17. 64.

**π. ἁλ. π.**: Il. 21. 59.

11. Cf. *Ἄρτεμι, πότνα θεά, θύγατερ Διός* Od. 20. 61.

**θηροφόνη.** This epithet is not found in Homer, who calls the

goddess πότνια θηρῶν, ἀγροτέρη, ἰοχέαιρα, τοξοφόρος. Cf. θηροσκόπε τοξότι κούρη A. P. 6. 240; θηρῶν ὀλέκουσα γενέθλην H. H. 27. 10.

Brunck, regarding such forms as θηροφόνη to be bad Greek, due to the invention of ignorant scribes, corrected it to θηροφόνε; for the same reason he rejected δειπνολόχης in Hes. W. D. 704. The MSS. of Ar. have θηροφόνε παῖ in Thesmoph. 320, which was changed by Hermann to -η, a correction accepted by most editors. Cf. Δημήτηρ πολυφόρβη (Hes. Th. 912); Γοργοφόνα Eur. Ion 1478). Pausanias (5. 3) refers to a woman called Θηροφόνη; cf. ταυροπόλα Διὸς Ἄρτεμις Soph. Ajax 172; Λατοῦς ἱπποσόα θυγάτηρ Pind. Ol. 3. 26. On the other hand we get θηροφόνον θεάν Eur. H. Fur. 378; πολυφόρβου γαίης Il. 14. 200, 301, but γ. πολυφόρβην Il. 9. 568. Cf. Bergk's note on this line.

12. **εἵσαθ'.** Agamemnon built a temple to Artemis at Megara; Ἀρτέμιδος ἱερὸν ὃ Ἀγαμέμνων ἐποίησεν ἡνίκα ἦλθε Κάλχαντα οἰκοῦντα ἐν Μεγάροις ἐς Ἴλιον ἕπεσθαι πείσων Paus. 1. 43; τὴν ὡγαμέμνων ὥς ὁ μῦθος εἵσατο Callim. fr. 76.

The epic form was ἕσσατο (Od. 16. 443), Anacr. epigr. 111; the participle εἰσάμενος (Hdt. 1. 66) borrowed its ει from the indic. (W. Sm. *Ion. Dial.* § 630): ἥν ποτε Θησεὺς εἵσατο Callim. Del. 309; ἔνθ' ἁγνὸν Ποσειδάωνος ἕσσαντ' εἰναλίου τέμενος Pind. P. 4. 204.

**ἔπλεε** includes the preparations for the voyage to Troy; so we need not follow the commentators, who find here a reference to the detention of Agam. at Aulis as in Callim. Art. 228.

13. Cf. 767; βαρείας κῆρας ἀλάλκοι Il. 21. 548; κακὴν δ' ἀπὸ νοῦσον ἄλαλκεν Hes. Th. 527. Artemis here appears in the triple character of (1) huntress; (2) averter of evil, ἀλεξίκακος, like her brother; (3) protectress of sailors, νηοσσόος (Ap. Rh. 1. 570) receiving honour from Agamemnon.

She is sometimes regarded as the wife of Apollo (Paus. 10. 12.). Artemis and the Charites were the objects of joint worship at Athens.

14. θεοὶ δέ τε πάντα δύνανται Od. 10. 306; 'in facili est omnia posse deo' Ov. Ars Am. 1. 562; 'quid tam magnum? addens, unum me surpite morti; dis etenim facile est, orabat' Hor. S. 2. 3. 283.

15. The Muses are κοῦραι Διός Il. 2. 598; Hes. Th. 25. 52; Χάριτες Δίος κόραι Sappho 65. The former were the d. of Z. and Mnemosyne (Hes. Th. 915), the latter of Z. and Eurynome (ib. 907). The Muses, Charites, Apollo, and Artemis are mentioned in close connexion by Hes. Th. 907–20.

For the marriage of Cadmus with Harmonia cf. Hes. Th. 937, 975; Pind. P. 3. 91. On this occasion Ἀπόλλωνα μὲν κιθαρίσαι τὰς δὲ Μούσας αὐλῆσαι (Diod. Sic. 5. 49). The gods were also present at the nuptials of Peleus and Thetis, Il. 24. 62.

16. **ἀείσατ'.** 'The Gods had to their marriage come, and at the banquet all the Muses sang,' Matthew Arnold, *Cadmus and Harmonia*.

17. **ὅττι κτλ.** Eur. Bacch. 881–901 quotes this proverb in a choric song exulting in revenge most appropriate to the grandson of Cadmus. Cf. κινδυνεύει κατὰ τὴν ἀρχαίαν παροιμίαν τὸ καλὸν φίλον εἶναι Plat. Lysis 216 C; καὶ μὴν τό γε κάλλιστον ἐρασμιώτατον Plat. Rep. 402 D. Welcker concludes his note on this proverb with the words: 'Quam diversum Anglorum, *handsome is that handsome does*'.

**κᾰλός**: cf. *τὰ μὴ καλὰ καλὰ πέφανται* Theocr. 6. 19; *καλὸς ὁ παῖς, Ἀχελῷε, λίην καλός* Callim. A. P. 12. 51.

La Roche holds that after 18 at least one couplet is missing, in which the poet prays for *Kraft und Anmuth*; Leutsch requires a couplet to explain **διὰ στομ.** There is no difficulty if we regard **ἀθαν.** as emphatic, and its position justifies this; the stress is on the divine origin claimed for the saying. Others (wrongly) translate 'This word of the immortals has passed through the lips of men', i. e. 'has been widely quoted'. Cf. *διὰ δ' ἀθανάτων στομάτων χωρεῖ ὀλολυγή* Ar. Birds 220; *οὐδὲ διὰ στομάτων ἦλθε βέβηλον ἔπος* Gregor. Theol. A. P. 8. 25. 2; also *λέγει ἔπος διὰ στόμα* Aesch. Sept. 579.

19–26. See Introd. p. 1.

20. **τοῖσδ' ἐπ.**: dat. with **ἐπικ.** 'on'; cf. 649, 1259.

Some translate 'by means of these lines'.

**κλεπτ.**: cf. *ὑπὸ νέου ὄντος ἐμοῦ ἐγράφη, καί τις αὐτὸ ἔκλεψε γραφέν* Plat. Parm. 128 D.

21. **ἀλλ.**, with a genit. absol. instead of the usual *ἀλλ. τί τινος*; for its use without a genitive cf. *ὧν οὕνεκ' εἶδος θνητὸν ἀλλάξας ἔχω* Eur. Bacch. 53.

22. **πᾶς τις**: cf. 621. Usener and Immisch hold that *πᾶς τις* could not have been written in the age of Theognis; but it is found in Sol. 27. 7; Pind. Is. 1. 49; Hdt. 6. 80. In Attic it is common, e. g. Eur. fr. 690, 1065.

Cf. *καὶ τὰ μὲν ὡς τελέοιτο· λέγοι δέ τις ἄνθεμα λεύσσων, τοῦ Κυρηναίου τοῦτ' Ἐρατοσθένεος* Erat. Ep. ad Ptol. 17.

23–6. Imitated in 801–4.

*πάντας ἐπ' ἀνθ.* is common in Homer, e. g. Il. 10. 213; *κατ' ἀνθρ. ἀλάλησθαι* Od. 15. 276; *πρόφαντον σοφίᾳ καθ' Ἕλλανας ἐόντα* Pind. Ol. 1. 120. See note on 83.

**ὀνομ.**: note the play on words *ὀνομαστὸς ἀστοῖσιν*; cf. *πένθος Πενθεύς* in Eur. Bacch. 367; *ὠδύσαο Ὀδυσσεύς* Od. 1. 62. In Homer and Hes. *ὀνομ.* is only used with *οὐκ* = *nefandus*.

24. Cf. 368; *ἔργμασιν ἐν μεγάλοις πᾶσιν ἁδεῖν χαλεπόν* Sol. 7.

25. *χὠ Ζεὺς ἄλλοκα μὲν πέλει αἴθριος, ἄλλοκα δ' ὕει* Theocr. 4. 43; *οὐδ' ὁ κρείσσων Ζεὺς ἐμοῦ . . . οὔτ' ἐξεπομβρῶν οὔτ' ἐπαυχμήσας φίλος* Soph. fr. 470.

26. **ἀνέχων**, 'refraining' (cf. *κατέχει* without an object, Theog. 262); *κωλύοντας καὶ ἀνέχοντας τὴν Σικελίαν μὴ ὑπ' αὐτοὺς εἶναι* Thuc. 6. 86, 'keeping back'.

27. Cf. 1049; *ὅ σφιν ἐυφρονέων ἀγορήσατο* Il. 1. 73; *σοὶ δ', ὦ νεανίσκ', οὐ κακῶς ὑποθήσομαι, ἀλλ' οἷάπερ αὐτὸς ἔμαθον ὅτε παῖς ἦ* Ar. Birds 1362, 3.

28. Cf. *παῖς ἔτ' ἐών* Od. 18. 216; *χρὴ παῖδ' ἔτ' ἐόντα καλὰ διδασκέμεν ἔργα* Phocyl. 13; *ὅν ποκ' ἐόντα παῖδ' ἔτ' ἐγὼν ἐδίδασκον* Theocr. 5. 36.

**τ. ἀγαθ.**, 'the nobles'; cf. *optimates*, *οἱ παχεῖς*, and the like.

29. The reading **πέπνυο** was proposed by Bergk and adopted in his text before he discovered that a similar correction had been made in our best MS. *A*. Bekker's text reads *πέπνυσο* and he has no note on the reading of any MS. There is no doubt that the MS. *A* has in many places been defaced and 'corrected' after Bekker had collated it. See my critical notes *passim* (e. g. on v. 29, and especially 276, 1244). After forming the above conclusion I discovered that it had already been arrived at by Jordan. 'The

υ of πέπνυσο is always long'; Bgk. compares ἔσσυο Il. 16. 585; Od. 9. 447; δαίνυο Il. 24. 63. To these we might add φάο Od. 18. 171; for the short vowel cf. βέβληαι Il. 11. 380; double forms, μέμνησαι Il. 23. 648, -ηαι Il. 21. 442; ἵστασο (several times), but παρίσταο Il. 10. 291 (acc. to Aristarchus, -σο MSS.). The -σ- forms are the result of analogy.

ἐπ': μισθὸς γὰρ ἄλλος ἐφ' ἔργμασιν Pind. Is. 1. 47; τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε δώρῳ ἔπι μεγάλῳ; Il. 10. 303.

30. For the absence of a neg. before τιμάς cf. γῆ δ' οὐδ' ἀὴρ οὐδ' οὐρανὸς ἦν Ar. Birds 694; οὓς Τρῳὰς οὐδ' Ἑλληνίς Eur. Troad. 477.

ἀρετάς, 'rewards,' cf. 624; Pind. Nem. 10. 2, 5. 53; Is. 4. 17; Soph. Philoct. 1420; Plat. Symp. 208 D. See App. F in Bury's *Isthmian Odes*, where he suggests that there were two separate words (1) = nṛta connected with ἀδροτής, ἀνήρ, ἠνορέη, ἀρείων [Welsh 'nerth'], 'manliness'; (2) connected with ἄρνυμαι, ἀρέσαι, 'compensation', 'fee'; cf. ἀρετάω, 'I prosper,' Od. 19. 114; ἀρετή, 'prosperity,' Od. 13. 45; Boisacq, *Dict. Étym.*, protests against (1).

31. αἶσα γὰρ οὕτως ἐστί 345. ταῦτα μὲν οὕτως ἴσθι Pythag. C. Aur. 9. The expression is frequently used in dismissing one subject and passing to a new one, as ὧδ' ἔρδειν Hes. W. D. 760.

προσομιλῶ is not found elsewhere until the Attic period. Cf. 1165, 6; ταῦτά τοι κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται Aesch. Persae 753.

32. Ἀδμήτου λόγον ὦ 'ταῖρε μαθὼν τοὺς ἀγαθοὺς φίλει, τῶν δειλῶν δ' ἀπέχου, γνοὺς ὅτι δειλοῖς ὀλίγα χάρις Praxilla; μηδὲ κακῶν ἕταρον μηδ' ἐσθλῶν νεικεστῆρα Hes. W. D. 716.

34. μεγ. δύν. | 374. κρεῖσσον δὲ πλούτου καὶ βαθυσπόρου χθονὸς ἀνδρῶν δικαίων κἀγαθῶν ὁμιλίαι Eur. fr. 7.

35. Cf. 563–6. ὅστις δ' ὁμιλῶν ἥδεται κακοῖς ἀνήρ, οὐπώποτ' ἠρώτησα, γιγνώσκων ὅτι τοιοῦτός ἐσθ' οἷοισπερ ἥδεται ξυνών Eur. fr. 809; φθείρουσιν ἤθη χρήσθ' ὁμιλίαι κακαί Ib. 1013; γέγραπται δέ· μετὰ ἀνδρὸς ἀθῴου ἀθῷος ἔσῃ καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ καὶ μετὰ στρεβλοῦ διαστρέψεις. κολλᾶσθαι οὖν τοῖς ἁγίοις προσήκει, ὅτι οἱ κολλώμενοι αὐτοῖς ἁγιασθήσονται· ἐντεῦθεν ὁ Θέογνις γράφει· ἐσθλῶν μὲν . . . νόον Clem. Alex. Strom. 5. 677.

36. συμμ. οὐδεμιᾷ γὰρ δεινοτέρᾳ σου ξυμμείξασ' οἶδα γυναικί Ar. Eccles. 516.

37. Cf. 99, 100, 753. οὐκ ἀγαθοῖσιν ὁμιλεῖς Od. 18. 383.

κ. π. φήσ. | Cf. ὥς ποτέ φασιν | 1287; αἴ ποτε Κάδμου | 15.

39–42. See Introd., p. 49.

κύω is frequently used in oracles Λάβδα κύει, τέξει δ' ὀλοοίτροχον Hdt. 5. 92. It is used metaphorically to denote the 'throes of composition', with and without an object; ἐν ταῖς ψυχαῖς κυοῦσιν Plat. Symp. 209 A.

40. εὐθυντῆρα, 'a man who will guide, direct'; not = κολαστής here. Cf. οἴακος εὐθυντῆρος ὑστάτου νεώς Aesch. Suppl. 717; πηδαλίῳ ἰθύνετο Od. 5. 270; ὡσεὶ κυβερνήτας σοφὸς ὑμνοάνασσ' εὔθυνε Κλειοῖ νῦν φρένας ἁμετέρας Bacchyl. 11. 1; νέοι γὰρ οἰακονόμοι κρατοῦσ' Ὀλύμπου Aesch. Prom. 149.

ὕβριος: cf. 603, 835.

41. ἀστοὶ οἵδε 61, 283; without οἵδε 24, 367.

ἡγεμ.: cf. 855; ἀνδρῶν δ' ἐκ μεγάλων πόλις ὄλλυται· εἰς δὲ μονάρχου δῆμος ἀιδρίῃ δουλοσύνην ἔπεσεν Sol. 9. 3; δήμου θ' ἡγεμόνων ἄδικος νόος Sol. 4. 7.

**σαόφ.** : cf. *σαόφροσιν* (same pos.) 437 ; *σώφρων* 431, 454.

42. **τετράφ.**, 'are set upon, inclined to,' with a notion of change, which is also suggested by **ἔθ'**. *σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα εἴρεσθαι* Od. 9. 12 ; *ἤδη μοι κραδίη τέτραπτο νέεσθαι* Od. 4. 260 ; *ἐτράποντο τὰ πράγματα ἐνδιδόναι* Thuc. 2. 65.

**ἐς κ. π.** *πίπτειν εἰς ἀνανδρίαν* Eur. El. 982 ; *εἰς ἀηθίαν* Eur. Hel. 418.

43. *οἱ γὰρ τοιοίδε καὶ πόλεις οἰκοῦσιν εὖ καὶ δώματα* Eur. El. 386.

45. **δῆμον** here of the 'masses' as in 233, 847, 849, 947 ; Sol. 5. 1 ; )( *παντί τε δήμῳ* Th. 1005.

**φθείρ.** Some prefer the indic. and begin a new poem at 47. Hartung assumes an ellipse in 44 : 'Good men never ruin a state, but when the bad, &c., they ruin it and *φθείρουσι κτλ.*'

**δίκ.**, *iusta iniustis dant* ; for phrases with *δίκη* cf. 292, 688, 544. *ἐπεὶ κακὸν ἄνδρα δίκαιον ἔμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἕξει* Hes. W. D. 271 ; *οἳ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν ἰθείας καὶ μή τι παρεκβαίνουσι δικαίου, τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ . . . οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα κτλ.* Hes. W. D. 225 sqq.

47. **ἀτρεμεῖν** is always intrans. and never used in the middle.

**ἀτρεμίζειν** is trans. 303, in the middle it = *quiescere*. Cf. *ὁ γοῦν πάντα σείων καὶ ἀτρεμίζων* Xen. ap. Clem. Str. 5. 714. *ἠρεμίζειν* is trans., Xen. de re. equ. 7. 18 ; *ἠρεμέω* is always intrans. *ἠρεμίζεσθαι* is found Aristot. Anal. post. 1. 29 and Themist. p. 55. So we have good parallels for *ἀτρεμίζεσθαι* of which I have found no other instance. Schömann's *ἀτρέμ' ἔσεσθαι* is also tempting. *ἀτρέμας ἧσθαι* might be read as Il. 13. 280, 2. 200.

49. For **εὖτ' ἄν** following *ὅταν* (before the apodosis) cf. the frequent repetition of *εἰ* after the apod. in Homer.

**ταῦτα** anticipates *κέρδεα δ.* as *ταῦτα μέλοι, κρυπταδίη φιλότης* Mimn. 1. 2.

50. **δημ. κακόν** : Sol. 4. 27.

51, 2. *ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη ἐς μουναρχίην* Hdt. 3. 82 ; *ἐξ ὧν στάσεις τε ἐφύησαν, δι' αὐτὰς καὶ φόνος πολιτικός, ὁ μὲν ἐμφυλίοις σφαγαῖς, ὁ δὲ τῶν πολεμίων* Flav. Jos. Ant. 18. 1. 1 ; *στάσις γὰρ ἔμφυλος πολέμου ὁμοφρονέοντος τοσούτῳ κάκιόν ἐστι ὅσῳ πόλεμος εἰρήνης* Hdt. 8. 3 ; *στ. ἔμφυλος* Sol. 4. 19 ; *ὕβρις φυτεύει τύραννον* Soph. O. T. 873.

**μούναρχος δὲ πόλει** (all MSS. except *A0*) is very abrupt ; the reading I have adopted, following Ahrens, Bgk., and Harrison, has the advantage of being closer to the best MSS. *οιθα* was changed to *οιτε* which would be readily corrected into *οιδε* ; a singular subject was then found for *ἅδοι* (*μούναρχος*). There is no contradiction between 44 and 52, as *ἅ* (52) denotes a step beyond the *ὕβρις* of 44 ; the poet's warning may stop the *ὕβρις* before it develops into *στ. ἐμφ.* &c.

54. *οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας* Od. 9. 215, of the uncivilized Cyclops.

55. Cf. *ὦ κάκιστ' ἀπολούμενοι δίκας λέγοντες περιπατεῖτε διφθέρας ἔχοντες* Menand. Epitr. 12, implying that such persons have no right to meddle with *δίκαι*. The Helots of Sparta wore a *διφθέρα* and *κυνῆ* (Athen. 657 D). The slaves at Sicyon were called *κατωνακοφόροι* because they were dressed in a *κατωνάκη*, a coarse frock, with a border of sheepskin (Theopomp. ap. Athen. 271 D), cf. Ar. Eccles. 721–4 ; Lysist. 1151. According to Suidas and Hesychius

Pisistratus compelled Athenians to wear a frock of this kind in order that the country people might be ashamed of their dress, and so keep away from town !

**κατέτριβον**, contemptuously, 'rubbed', 'wore out'. *ὡς τῶν προτέρων οἷον σκευαρίων κατατετριμμένων* Plat. Alcib. 1. 113 E ; *ἑκάστην τῶν ψυχῶν πολλὰ σώματα κατατρίβειν* Plat. Phaedo 87 D ; *τὴν μὲν χλαμύδα κατέτριψε Δαρεῖος, οὐκ ἐς μακράν, τὴν μνήμην δ' οὐ κατέτριψε τῆς δωρεᾶς* Themist. Or. 8, p. 110. For the subject cf. Arrian, An. 7. 9.

56. **ὥστ'** = *ὡς* as often in poetry, especially epic.

**ἔλαφοι** : types of timidity. *τεθηπότες ἠΰτε νεβροί* Il. 4. 243 ; *Τρῶας οἳ τὸ πάρος περ φυζακινῇς ἐλάφοισιν ἐοίκεσαν* Il. 13. 102 ; cf. *λαγώς* Dem. De Cor. 263 ; 'vitas hinnuleo me similis, Chloe' Hor. Od. 1. 23. 1. Roman *fugitivi* were called *cervi*.

**ἐνέμ.**, 'lived,' with a suggestion of 'grazed like animals'.

57. Cf. 1109.

58. Cf. 780, 977, 1018.

*σὺ δ' εἰσορόων ἀνέχεσθαι* Od. 16. 277.

59. *γελᾶν ἐπί* Il. 2. 270 ; Od. 20. 358, 21. 376.

60. **γνώμη** = *γνώρισμα*, 'distinctive mark of good and bad men.' 'Though they are now *ἀγαθοί* they still behave like *κακοί* (who ruin a state), for they do not know the difference between good men and bad.'

Cf. *ὅταν πάντας ὦσι βεβληκότες, οὐ ῥᾴδιον γνῶναι τὴν ἡλικίαν· διὸ καὶ λέγουσι γνώμην ἔχειν ὅταν ἄβολος ᾖ, ὅταν δὲ βεβληκώς, οὐκ ἔχειν* Arist. Hist. Anim. 576. 15 ; 'de dentibus equorum aetatem indicantibus.'

62. Cf. 113, 979–82. *ὡς καὶ ἐγὼ τὴν | ἐκ θυμοῦ φίλεον* Il. 9. 342 ; *ἐκ θυμῶ δὲ φιλεῦντι* Bion 6. 2 ; *ἐκ παντὸς νόου* Hdt. 8. 97.

**χρείῃ** : Pind. N. 8. 42 ; see p. 42.

63. **ἀπὸ γλ.** )( *ἐκ θ.* 'in word alone' ; *τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω* Soph. O. Col. 936. In Aesch. Agam. 813 )( 're ipsa' ; cf. Hes. W. D. 709 ; cf. *ἀπὸ στόματος, φωνῆς* )( *ἀπὸ καρδίης*. *ἀπ. γ.* also means 'by word of mouth' (*dire de bouche*) ; *ὅσα τε ἀπὸ γλώσσης εἴρητο αὐτοῖς εἶπον* Thuc. 7. 10 ; Hdt. 1. 123.

64. **χρ. σπουδ.** : H. Herm. 332.

*συμ.*, 'share.' *συμ. συμβόλαια*, 'form mutual contracts,' Plat. Laws 958 c.

65. **γνώσῃ**. Similar warnings 1100, 1170.

**ὀιζυρῶν**, 'wretched,' *jämmerlich*. Cf. a similar use of *δύστηνος*, *miser*, *infelix*. Somewhat similar is *ὀιζυρῇ ἐνὶ κώμῃ* Hes. W. D. 639 ; *ᾤζυρέ* Ar. Clouds 655.

66. **ἔπ'** : cf. *καλὸν εἶδος ἔπ'* Il. 3. 45 ; *οὐδέ ποτέ σφιν οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι* Od. 8. 563.

67. After **δόλους** some add *τ'* ; there is no need for it after the first of a series ; cf. Il. 1. 37 ; Hes. Th. 339 ; Pind. Ol. 9. 32.

**πολυπλοκία**, *hap. leg.* ; the adject. *-κος* is common (cf. 215), = *dolosus*, 'twisting, wily, slippery, shifty'. *θηρίον Τυφῶνος πολυπλοκώτερον* Pl. Phaedr. 230 A ; *οὔπω ταύτης ἤκουσα πολυπλοκωτέρας γυναικός* Ar. Thesm. 435. Hesych. equates it with *πολύτροπος*.

**ἐφίλησαν**, 'have acquired a taste for' ; it is not a gnomic aorist.

68. **μηκέτι σῳζόμ.**, *perditi* ; cf. 235, 288, 675. *ἄνδρες οἵους δεῖ ἐν πόλει τοὺς σωθησομένους* Plat. Theaet. 176 D ; *δεῖ γὰρ τὴν πολιτείαν τὴν μέλλουσαν σῴζεσθαι πάντα βούλεσθαι τὰ μέρη τῆς πόλεως εἶναι καὶ δια-*

*μένειν ταυτά* Arist. Pol. 1270; *αἱ γὰρ πλεῖσται . . . πολεμοῦσαι μὲν σῴζονται, κατακτησάμεναι δὲ τὴν ἀρχὴν ἀπόλλυνται* Arist. Pol. 1334; *σῴζομαι* )( *ἁλίσκομαι* Th. 236. *σῴζεσθαι* = *ὑγιαίνειν*, 'to be well, prosper'; *σῳζόμενόν σε καὶ ὑγιαίνοντα χρήσασθαι τοῖς βιβλίοις* Hesych. *σῴζ.* )( *δυστυχεῖν* Ar. Frogs 1450. Here and in 235, 675 *A* has *σῳζ.*, *O σωζ.*: the readings of the other MSS. are not recorded.

69. Cf. 284.

71. **μετ'**, 'in quest of,' as in Homer.

**βούλευ**, 'prefer.' Cf. *ἐπεὶ πολὺ βούλομαι αὐτὴν οἴκοι ἔχειν* Il. 1. 112. See note on 146.

*καὶ πόλλ' ἐμόγησα* | Il. 9. 492, Od. 5. 223; *π. μογήσας* | Od. 6. 175, 23. 101.

72. *ὁδὸν ἐκτελέσαντες* | Od. 10. 41.

73. **ἀνακοινέο**: cf. *αἰδέο* 1331. I have found no other instance of *κοινέω*. Pind. uses *κοινάω*. *κοινωνέω* is common; *ἀνακοινωνέομαι* Plut. Brut. 12. Cf. *ῥιγόω, -έω, ὀγκόω, -έω, μαστιγόω* (Hdt. 7. 54) *-έω* (Hdt. 1. 114).

74. Cf. 498, 580, 622, 698, 792, 814, 1016.

75. **ἐπιχ.** more frequently with dat. or with *πρός* and accus. as Thuc. 7. 21; with *ἐπί* Plat. Menex. 241 D. La Roche is wrong in saying that this is the only instance of *ἐπιχ.* c. accus. Cf. *δίκαιον ἐπιχ. πρᾶγμα* Plat. Crito p. 45 C; *ἐπεχείρησας κακά* Eur. Hipp. 707.

*μέγα ἔργον* (in a different sense) Od. 3. 261.

76. *ἀνήκεστον λάβεν ἄλγος* Il. 5. 394.

77. *ἐγνωκὼς ὅτι κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὔνους* Hdt. 5. 24; *πιστὸς ἐν κακοῖς ἀνὴρ κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν* Eur. Orest. 727.

**ἀντερύ.**, *hap. leg.* Cf. *ἀντισηκόω, -σταθμίζω, -ταλαντεύω, -μετρέω.* Two constructions are possible—(1) dat. *with gold*; (2) gen. *against gold.* *οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι* Il. 22. 351; *ἀντισηκώσας δέ σε φθείρει τῆς πάροιθ' εὐπραξίας* Eur. Hec. 57. For the infin. cf. [*μῶλυ*] *χαλεπὸν δέ τ' ὀρύσσειν* Od. 10. 305.

78. **διχοστ.**, 'civil dissension'; *ἔργα διχοστασίης* Sol. 4. 38. It is contrasted with *ἀδελφῶν ὁμοφροσύνη* by Plut. who (Mor. 479 A) quotes a proverb *ἐν δὲ διχοστασίῃ καὶ ὁ πάγκακος ἔμμορε τιμῆς.*

79. Cf. 645; *παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν καμάτου μεταλαμβάνειν* Pind. N. 10. 78; 'diffugiunt cadis cum faece siccatis amici ferre iugum pariter dolosi' Hor. Od. 1. 35. 26.

**ἄνδρ. ἑτ.** Il. 16. 170.

81. **ὁμ. θ. ἔχ.** | Il. 22. 263; *ἄνδιχα θ. ἔχ.* | Hes. W. D. 13; *ἀκηδέα θ. ἔχ.* | W. D. 112; *ταλασίφρονα θ. ἔχ.* | Tyrt. 5. 5; cf. Th. 765.

82. **μετέχω** not in Hom. or Hes., *πεδέχω* is used by Alcaeus and Sappho, *μετ.* by Pindar. It takes the thing shared in the genitive, the share in the accus.

83. **διζήμενος** frequently in the same metrical position (cf. 183, 403) in Hom.; cf. Od. 15. 90, 21. 22, 23. 253.

**π. ἐπ' ἀνθρ.** Od. 1. 299 and often.

84. **μή** generic.

**ἄγοι**: cf. *οὔ κεν ἀλήιος εἴη ἀνὴρ ᾧ τόσσα γένοιτο* Il. 9. 125; *ἀνδρὶ δέ κ' οὐκ εἴξειε . . . ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτήν* Il. 13. 322. **ἄγω**, of a ship, Od. 7. 9, 24. 299. For the comparison cf. *ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι πολλὰ μάλ', οὐδ' ἂν νηῦς ἑκατόζυγος ἄχθος ἄροιτο* Il. 20. 247; 'una navis est iam bonorum omnium' Cic. ad Div. 12. 25.

85. For the eyes as the seat of *αἰδώς* cf. *φασὶν οὐδενὶ οὕτως ἐνσημαίνεσθαι τήν τινων ἀναίδειαν ὡς ἐν τοῖς ὀφθαλμοῖς· ‘οἰνοβαρές, κυνὸς ὄμματ’ ἔχων’ φησίν* (Il. 1. 225) *On the Sublime*, ch. 4. 4.

87. **μή**, as often, qualifying two clauses introduced by *μέν* and *δέ*.

**ἄλλῃ** is better than *ἄλλας* which is due to *φρένας* (*A* infra 1082 c).

**ἔχε**, ‘direct, turn’; *πεδίονδ’ ἔχον ὠκέας ἵππους* Il. 3. 263; *τότ’ ἄλλοσ’ αὐτὸν ὄμμα θατέρᾳ δὲ νοῦν ἔχοντα* Soph. Trach. 272. For the sentiment cf. Il. 9. 313; Psalms 28. 3, 62. 4.

88. Cf. 416, 622, 1372; *κοῦφος ἔνεστι νόος* | Sol. 11. 6.

89. **καθ. θ. ν.**, ‘sincerely’; *καί με καλὴ γυνὴ φοροίη καθαρὸν θεμένη νόον* Scol. 20; *θ. ἄγναμπτον νόον* Aesch. Prom. 164.

**ἀπ.**, ‘give up’; *μῆνιν ἀποειπών* Il. 19. 35; *μῆνιν ἀπειπόντος* Il. 19. 75; it also means ‘disown’; *ἀπ. τὸν υἱὸν ὑπὸ κήρυκος* Plat. Laws 928 D.

90. Cf. *πόλεμον, ἔχθραν αἴρεσθαι.*

91. **δίχα νόον**, ‘a forked, divided, deceitful mind’; )( **μιῇ**; cf. 910. Cf. *πιστὸν γὰρ οὐδὲν γλῶσσα διὰ στόματος λαλεῖ διχόμυθον ἔχουσα καρδίῃ νόημα* Pittac. ap. Diog. L. 1. 4. 5; *διχόνους* dolosus. The sense is different in *δίχα θυμὸν ἔχοντες* Il. 20. 32.

93. **ὁρῴης**: cf. *αἰπύ οἱ ἐσσεῖται . . . νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι* Il. 13. 319; ‘the clause is a relative conditional. *ὅτε μή = εἰ μή*’ (Leaf and B.).

The reading of *AO* is better than that of the other MSS., ‘as long as you can see him’, not ‘as long as he sees you’.

94. **νοσφ.**: cf. ‘absentem qui rodit amicum’ Hor. Sat. 1. 4. 81. **ἄλλην** with **κακ.** in apposition is better than the redundant *νοσφ. ἄλλῃ* (inf. MSS.).

**ἵῃσι**: cf. *ὄπα λειριόεσσαν ἱεῖσι* Il. 3. 152; *γλῶσσαν οὐκέτ’ Ἀττικὴν ἱέντας* Sol. (A. Pol. 12). *γλῶσσα*, ‘language,’ occurs in Hom. (Od. 19. 175); ‘mere talk’ Hes. W. D. 709; *ἀψευδεῖ πρὸς ἄκμονι χάλκευε γλῶσσαν* Pind. P. 1. 88.

95. Join **ἑτ. ἀν.** ‘associate’; **φ. ἐσθ.** predicate.

96. *οἵ τ’ εὖ μὲν βάζουσι, κακῶς δ’ ὄπιθεν φρονέουσι* Od. 18. 168.

**λῷα**: see on 853.

97. *τοῖος ὅς* Od. 2. 286, 4. 826; *τοιοῦτος ὅς* Soph. Antig. 691, Thuc. 2. 60.

98. **ὀργήν**, ‘disposition’ as 214, 312, 964, 1059; Hes. W. D. 304; ‘bad temper’ Th. 1223, 1301; *οἶδά σε καὶ μὰ θεοὺς καὶ βαρὺν ὄντα φέρειν* (*σε* = Eros) Meleag. A. P. 12. 48.

99. *ἀντὶ κασιγνήτου ξεῖνός θ’ ἱκέτης τε τέτυκται* Od. 8. 546. Hesiod gives different counsel, *μηδὲ κασιγνήτῳ ἶσον ποιεῖσθαι ἑταῖρον* W. D. 707; cf. 1050 and *ἀλλ’ ἐνὶ θυμῷ βάλλευ* Od. 12. 217.

100. | **φράζεο** as 557; cf. *ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο* Hdt. 1. 84.

**ἐξοπίσω** | 112, 1286.

101. **μηδεὶς** does not occur in Hom. *μηδέν* Il. 18. 500.

102. *αἴ κ’ ὄφελός τι γενώμεθα* Il. 13. 236; but *τῶν δ’ ἄλλων οὐδὲν ἄρ’ ἦν ὄφελος* Th. 700; *τῶν ὄφελος οὐδέν* Hdt. 8. 68.

103. *οὐ γάρ κεν ῥύσαιτό σ’ ὑπὲκ κακοῦ* Od. 12. 107.

**πόν. χαλ.**: Od. 23. 249.

104. **ἐσθλόν**: cf. *πυρήν τ’ ἐμπλησέμεν ἐσθλῶν* Od. 11. 31. There is no doubt that originally *A* had *μεγαδοῦναι*; this was changed into *μεταδοῦναι*. The Latin translation has *-ndare* after an erasure; evidently the translator found *μεγαδ.* which he rendered by *magnum*

*dare*. The correction in *A* is therefore later than the Latin translation, which probably belongs to the twelfth century. Is the origin of *μέγα* to be sought in *μέγιστον* (111)? For *τοῦ* (demonstr.) cf. *τό* 256. See Appendix.

105. Cf. 854, 955, 1367.

106. **καί** after *ἴσος, ὁμοῖος, αὐτός, παραπλήσιος* = *ac* after *aeque*, &c. We have *σπείρειν σπέρμα ἐν γῇ* (Plat. Rep. 497 B) as well as *σπ. ἄρουραν* Hes. W. D. 463. The poet was possibly thinking of the sea as *ἀτρύγετος* in the sense of 'unharvested'; *μὴ κακὸν εὖ ἔρξῃς· σπείρειν ἴσον ἔστ' ἐνὶ πόντῳ* Ps.-Phocyl. 152; *εἰς πέτρας τε καὶ λίθους σπείροντες* of fruitless marriage Plat. Laws 838 E; 'Plena tot ac tantis referetur gratia factis, nec sinet ille tuos litus arare boves' Ov. Trist. 5. 4. 48; 'Quid harenae semina mandas? non profecturis litora bubus aras' Ov. Her. 5. 116. 'Sancho, I have always heard it said that to do good to the vulgar is like throwing water into the sea' *Don Quixote* i. 19; and again 'The wicked are always ungrateful'.

The Greeks had a great many proverbial expressions to denote useless labour, *πλύνειν λίθον*, &c.; see Theocr. 16. 62 and Leutsch-Schneidewin, *Paroemiographi Graeci*, *passim*.

107. *μάλα κεν βαθὺ λήιον αἰεὶ | εἰς ὥρας ἀμῷεν* Od. 9. 134.

108. **πάλιν ἀντιλ.**, for the redundancy cf. *πάλιν αὖτις* Pind. Ol. 1. 68; *πάλιν ἀναβλέπειν* Ar. Plutus 95.

**ἀντιλ.** is more common in the middle. It has been maintained that the word did not exist until the Attic period. Eur. uses the act. H. F. 646; *σπεύδοις ἀντιλαβεῖν τὴν ἀπ' ἐμεῦ χάριτα* Longus, A. P. 6. 191. 8.

109, 10. Cf. 'A feller could do me ninety-nine good turns, and if he done me one bad one it would wipe 'em all out,' *Sandy*, by Mrs. Hegan Rice.

110. **ἐκκέχ.**, 'wasted'; *κἀκχέω τὸ πᾶν σόφισμα* Soph. Philoct. 13; *ὁ γὰρ πάρος εἰς κενὸν ἡμῶν μόχθος ἐπὶ ξηροῖς ἐκκέχυτ' αἰγιαλοῖς* Epigr. Adesp.

111, 12. No satisfactory explanation of these lines has yet been offered. The Latin translation of 111 runs: 'boni maximum gaudent patientes'; Welcker renders: 'boni plurimum fruuntur beneficio accepto'; Dreykorn gives us: 'at probi homines maximi commodi participem faciunt ubi acceperunt'; Hartung prints *τὰ μέγιστ' εὖ παῦρ' ἴσκουσι παθόντες* which he translates, 'vergilt mit Wucher die kleinere Wohlthat'; others explain: 'having experienced the greatest benefit, enjoy it.'

The contrast to *ἦν δ' ἓν ἁμάρτῃς* and *ἐκκέχυται* requires the general sense to be: 'the good do not take offence at the greatest of wrongs, but show gratitude for the good services they have received'. The conjectures *ἀμαυρίσκουσι* (Ahrens) and *ἐλαφρίζουσι* (Bergk) are admirably suited to the context; I have adopted the former 'blot out, hide' as it is closer to the MSS. readings. Cf. *οὔτε λόγος ἐσθλὸς φαύλην πρῆξιν ἀμαυρίσκει, οὔτε πρῆξις ἀγαθὴ βλασφημίῃ λυμαίνεται* Democr. ap. Stob. Append. Flor. § 14; *εὐνομία παύει κόρον, ὕβριν ἀμαυροῖ* Sol. 4. 35; *πολλοί γε θνητῶν τῷ θράσει τὰς συμφορὰς ζητοῦσ' ἀμαυροῦν κἀποκρύπτεσθαι κακά* Eur. fr. 420; *τὸ μέγ.* = *τ. μ. κακόν*, or *τ. μ. κακῶς παθ.* as *τὰ μέγιστα εὖ παθών* Dion Prus. *Hunter* § 53 (in Wilamowitz *Reader*, vol. i).

112. **μνῆμα** cannot = *μνήμη* as many commentators maintain (*μν. ἔχ.* = 'remember'). I propose the following: *μνῆμα δὲ χοῦσ'*,

'they pile up a memorial of thanks to good deeds.' **καὶ χάρ.** ('viz. thanks') hendyadys as 1040. Their gratitude is the monument which shows that they have not forgotten. *τὸ μνῆμα πολλοὶ χώσουσιν ἀξίως ἡμῶν* Xen. Cyrop. 7. 3. 11. This reading suits *ἀμαυρίσκουσι*; cf. *ἐντάφιον δὲ τοιοῦτον οὔτ' εὐρὼς οὔθ' ὁ πανδαμάτωρ ἀμαυρώσει χρόνος* Simon. ap. Diod. 11. 11 ; *Πατρόκλοιο τάφου μνῆμ' ἔμμεναι* Il. 23. 619, 'something to remember the burial of P.'

For the sentiment cf. *ἀκεσταί τοι φρένες ἐσθλῶν* Il. 13. 115 ; 'Et bene apud memores veteris stat gratia facti' Verg. Aen. 4. 539.

114. For nautical metaphors and comparisons cf. 458, 460, 576, 856, 970, 1273, 1361. *τοῖς πολλοῖσι γὰρ βροτῶν ἄπιστός ἐσθ' ἑταιρείας λιμήν* Soph. Ajax 683.

115, 6 = 643, 4; Pseudo-Phocyl. 92 = Th. 115. La Roche objects to the genitives *πόσ. βρ.*, on the ground 'ein ähnliches Beispiel des Genetivs ist mir nicht bekannt'. There is no irregularity ; it is implied that they are companions of the meat and drink and not of the man himself (cf. 'disciples of the loaves') ; cf. *βουφόνε, μηχανιῶτα, πονεύμενε, δαιτὸς ἑταῖρε* H. Herm. 436 : the lyre is called *δαιτὸς ἑταίρη* ib. 31.

117. Cf. 963 sqq.

118. 'Nor is there anything of greater value than caution.' Needless objection has been raised against this line ; the generalization is perfectly natural. 'Nothing is harder or worth more heed than to discover a counterfeit man' (Harr.) is hardly a possible translation ; it is a long way from *περὶ πολλοῦ εἶναι* to *περὶ πλ. εὐλαβ. εἶναι*. It is far better to take *εὐλ.* as genitive of the standard of comparison with *πλέονος* corresponding to *ἀνδρός* with *κίβδ.* ; various emendations have been proposed to secure the meaning, 'nothing requires more caution than such a man' ; the best is Heimsoeth's *ἔσθ' ὅπερ ᾖ πλέονος* or Peppmüller's *ἐστὶν ὅπερ πλέονος*. *περὶ πλέονος* like *περὶ πολλοῦ εἶναι* Antiph. 1. 3 ; *περὶ πλείστου εἶναι* Andoc. 1. 29 ; *περὶ παντὸς ἐποιεῖτο διαπράξασθαι* Xen. Cyr. 1. 4. 1.

119. Owing to the repetition of *Κύρνε* it is better to regard 117, 18 as a separate poem.

**κίβδηλος**, 'counterfeit, spurious' ; *ἀργύριον* Xen. Mem. 3. 1. 9 ; *χρησμός* Hdt. 1. 66. Pind. uses *κίβδαλος* in a fr. ap. Athen. 455.

**ἀνσχετός** = *ἀνασχετός* = *ἀνεκτός* 'endurable'. *οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχαται* Od. 2. 63.

Cf. Scol. 7.

120. **ἀνδρὶ σοφῷ** | 1004. *σοφός* is not found in early epic with the exception of Margites 2.

121. Cf. *καὶ νόον ἐν στήθεσσι* 507 ; cf. 387, 899.

**λελήθῃ** : cf. *ἐπιλέλαθα* Pind. Ol. 10. 4.

122. *ἐν φρεσὶν ἄλκιμον ἦτορ* Il. 17. 111 ; *ἦτορ ἐν στήθ.* Il. 1. 188, *ἐν κραδίῃ* Il. 20. 169. **δόλιον** : cf. 1244.

**ψυδρός** a rare word ; *ψυδραῖσι φήμαις* Lycophron 235, which the Schol. explains, *ἐψευσμέναις λοιδορίαις* ; *ψυδραῖσί τ' ἔχθραν μηχαναῖς ἀναπλέκων* ib. 1219.

124. **ἀνιηρότατον** | , frequently ; cf. 210, 258, 812, 1356. *π. ἔστ' ἀν.* | Tyrt. 10. 4.

125. Cf. 1059–62. For the optat. after another optat. cf. *τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι* Mimn. 1. 2.

127. *leg.* **ὤνιον**, 'a thing for sale' ; *τὸ τῶν ὠνίων πλῆθος ὁρῶντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν* Demosth. Ph. 4. 55. The meaning is

'nor can you divine its quality when you have, as it were, come to buy it'. 'You can no more test a friend before using him than you can test a cow which you see in the market before buying it.' The comparison with a *ὑποζύγιον* still continues; 'you must first put the animal under the yoke, its appearance in the market is no guide, for things are not what they seem.' There is certainly a reference to the 'yoke of friendship'.

128. **γν.**, 'judgement'; *ἐξ. θεοί* | 540, 551. **ἰδέα** here first. Pind. has it Ol. 10. 103; cf. 'errorem blandis tardat *imaginibus*' (reflection in the water) Propert. 1. 20. 42.

129, 30. Cf. 653, 4.

**ἀρετήν**, the qualities of an *ἀγαθός*, 'mental and corporal excellence.' **ἔξ.** cf. *ἀρετῇ δ' ἦν ἔξοχος αὐτῶν* Il. 14. 118; cf. the contrast between *ἀρετή* and *πλοῦτος* in 315–18.

131. Stobaeus gives a perverted version of this couplet. The meaning of Theognis is 'nothing on earth is better than pious parents'; he insists on the blessedness of having good parents to teach their sons (cf. 27, 1049). In Stobaeus it has been changed to mean 'There is nothing better than father and mother in the eyes of all pious men'. For the form of the couplet cf. 1223, 4, 1225, 6.

132. **ἔπλετο.** *ἔπλετο ἔργον ἅπασιν* Il. 12. 271, 'there has come to be, there is' (L. and B.). Our MSS. give *ἔπλετο οἷς*. *τ* was easily dropped after the preceding *τ*.

**μέμ.**: cf. *οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα* Hes. W. D. 238.

133–42. Cf. 833–6, which give quite a different point of view; both elegies are undoubtedly genuine; cf. 1075–8. This proves that difference of standpoint should not be urged in proof of dual authorship.

133 sqq. Cf. 164, 639, 660. Cf. Od. 1. 32–4; *οὔτι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν* Il. 3. 164.

134. **δώτορες**: *δῶρα δ' ἄφυκτα θεῶν γίγνεται ἀθανάτων* Sol. 13. 64; Il. 24. 527 sqq.

135. Cf. 585; | *μηδέ τιν' ἀνθρώπων* Od. 7. 31.

136. Cf. 162. Join *ἐς τέλ. ἀγαθ.*; cf. *διὰ γὰρ θεοῦ καὶ τὸ κακὸν εἰς ἀγαθὸν ῥέπει γιγνόμενον* Menander Περικ. 49.

*τοῦτο δ' ἀμάχανον εὑρεῖν, ὅ τι νῦν ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν* Pind. Ol. 7. 25.

137. i. e. *κακὸν τέλος*. *κακῷ ἐσθλὸν ἔθηκε* | Od. 15. 488.

139. Cf. 617; *ἀλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ* Il. 18. 328.

140. **ἴσχει**, 'keep back, prevent'; cf. | *ἴσχει κωτίλλειν* 816; *ἴσχε γὰρ αἰδὼς καὶ δέος* Il. 15. 657.

**πείρατα**, 'barriers'; the phrase *π. ἀμ.* recurs at the end of a pentam. 1078; in 1172 the word has a different meaning.

144. **θνητῶν** has been unnecessarily changed. It should not be joined to *οὐδείς* (as La Roche and Buchholz take it), but to *ἱκέτην*; its position near *ἀθαν.* makes it very emphatic, 'A man who makes a request of *men* is regarded by the *gods*.' For the juxtaposition of *θν. ἀθ.* cf. 1171.

**ἱκ.**: cf. *τῆς γυναικὸς ἱκέτης γενόμενος* Thuc. 1. 136; *Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε ξείνιος* Od. 9. 270; *ἶσον δ' ὅς θ' ἱκέτην ὅς τε ξεῖνον κακὸν ἔρξῃ* Hes. W. D. 327; *ἀνθρώπους μὲν ἴσως λήσεις ἄτοπόν τι ποιήσας, οὐ λήσεις δὲ θεοὺς οὐδὲ λογιζόμενος* Lucian, A. P. 10. 27.

145, 6. Cf. 753, 1153, 4, 1155, 6.

146. For the consequences see 199.

*χρήματα δ' ἱμείρω μὲν ἔχειν ἀδίκως δὲ πεπᾶσθαι οὐκ ἐθέλω* Sol. 13. 7.

**βούλομαι ἤ** : cf. *βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι* Il. 1. 117; Od. 17. 404; also *ἐθέλειν ἤ, αἱρεῖσθαι, δέχεσθαι, ζητεῖν, δίκαιόν ἐστι, λυσιτελεῖ*, e. g. *ᾑρεῖτο καὶ σὺν τῷ γενναίῳ μειονεκτεῖν ἢ σὺν τῷ ἀδίκῳ πλέον ἔχειν* Xen. Ages. 4; 'volo quam' Livy 3. 68. 11; 'statuo quam' Nepos, Dat. 8. 1; 'probo quam' Tacit. Ann. 1. 58; see *ῥήδιον ἤ* Th. 577; *ἴδιον ἤ* Plat. Gorg. 481 c.

**πασάμενος** : Theocr. 15. 90; *ἐπάσω* Aesch. fr. 199.

147 = Phocyl. 17.

*δοκεῖ μοι τῶν ἀνδρῶν τὰν δικαιοσύναν ματέρα τε καὶ τιθάναν τᾶν ἄλλαν ἀρετᾶν* Polus ap. Stob. 9. 54; 'una excellentissima virtus iustitia' Cic. Nat. Deor. 1. 2; 'nobilitas sola est atque unica virtus' Juv. 8. 20.

149, 50. Cf. 315-18, 683, 865. *μὴ πλοῦτον εἴπῃς· οὐχὶ θαυμάζω θεὸν ὃν χὡ κάκιστος ῥᾳδίως ἐκτήσατο* Eur. ap. Stob. 93. 9; *πλοῦτος δὲ καὶ δειλοῖσιν ὁμιλεῖ* Bacchyl. 1. 51.

150. *οἱ πλεῖστοι κακοί* Bias ap. Diog. Laert. 1. 5. 6.

**μοῖρ' ἕπεται** = *μέτεστι, μοῖρα* = 'dower, share'; cf. 606. *οὐδ' αἰδοῦς μοῖραν ἔχουσιν* Od. 20. 171. *ἕπεται* in this sense ('accompany') is common in Th.; cf. 164, 410, 412, 635, with *ἐν* 327.

151, 2. Cf. 321, 693, Hes. W. D. 213-18.

**κακῷ** (*A*) should be retained; the gods begin the ruin of a bad man by giving him *ὕβρις*; he will then do the rest himself.

**ὤπ.** Gnomic Aor. as 196, 329, 385, 463, 498, 500.

152. *ὤρη* as well as *χώρη* is used with this significance ('position, honour, regard, make of no account'). *ὤρη γάρ τ' ὀλίγη πέλεται . . . ᾧτινι μὴ βίος ἔνδον* Hes. W. D. 30; *εἰ δ' οὕτως ἀνδρός τοι ἀλωμένου οὐδεμί' ὤρη* Tyrt. 10. 11; *οὓς μὲν ἂν ὑμεῖς πάντες ἕλησθε ἄρχοντας ἐν οὐδεμιᾷ χώρᾳ ἔσονται* Xen. Anab. 5. 7. 28; *οἱ τὰς μεγίστας χώρας ἔχοντες* Pol. 1. 43. 1; 'Socrates voluptatem nullo loco numerat' Cic. De Fin. 2. 28. Bergk quotes a gloss from Hesychius: *ἄχωρος· ἐν κατάρᾳ λέγεται ὁ μήτε τάξιν βίου μήτε κατάστασιν οἰκίας ἔχων*, and adds: 'videntur enim, cum quem diris devoverent et extorrem facerent, precati esse, ut scelerati hominis *μηδεμία χώρα* esset, quorsum etiam *ἀίδρυτος* apud Cratinum et Aristophanem spectat. Atque Hesychii testimonium plane confirmat devotio, quam edidit Kumanudes in sylloge titulorum sepulcr. 2585 *καὶ εἴ τι μέλλει ἐργάζεσθαι, ἀνόνητα αὐτῷ γίνοιτο καὶ ἄχωρα καὶ ἄμοιρα καὶ ἀφανῆ αὐτῷ ἅπαντα γένοιτο.*'

153, 4. See Introd. p. 48.

Cf. 751.

*κόρον ὕβριος υἱόν* (oracle) Hdt. 8. 77. *ὕβριν κόρου ματέρα θρασύμυθον* Pind. Ol. 13. 10, on which Gildersleeve comments: 'Theognis reverses the genealogy; but that makes little difference, as according to Greek custom grandmother and granddaughter often bore the same name. It is a mere matter of Ὕβρις, Κόρος, Ὕβρις.' We should certainly start from *κόρος*; cf. *ὕβριν τε τίκτει πλοῦτος, οὐ φειδὼ βίου* Eur. fr. 441; *ὁρῶ δὲ τοῖς πολλοῖσιν ἀνθρώποις ἐγὼ τίκτουσαν ὕβριν τὴν πάροιθ' εὐπραξίαν* Eur. fr. 440. Diog. Laert. (1. 59) quotes as a saying of Solon's *τὸν μὲν κόρον τοῦ πλούτου γεννᾶσθαι, τὴν δ' ὕβριν ὑπὸ τοῦ κόρου.*

154. See on 946. *ἄρτια εἰδέναι* Od. 19. 248; *ἀρτίφρων* Od. 24. 261.

155. Cf. 1115. **πεν. θ.** same metric. pos. 1129.

*μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων* Hes. W. D. 717, 718. Homer has *θυμ. ἄχος, κάματος, φάρμακα, σήματα.*

**χολωθεὶς** |. *πατρὶ χολωθείς* | Od. 15. 254.

156. **ἀχρημ.** Od. 17. 502; *hap. leg.* in Homer.

**πρόφ.**: *μή μοι δῶρα πρόφερε* Il. 3. 64.

157. **ἐπιρρ.** *Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει* Aesch. Agam. 250; *οὔ τἂν δικαίως τῇδ' ἐπιρρέποις πόλει μῆνίν τιν' ἢ κότον τιν' ἢ βλάβην στρατῷ* Aesch. Eum. 888; intrans. Il. 14. 99.

**τάλ.**: cf. Il. 8. 69, 22. 209. *τάλ. δίκης* H. Herm. 324. **ἄλλ. ἄλλ.** cf. *ἄλλοτε ἄλλος ἔχει* 232, 318; *ἄλλοτε ἄλλῳ* | Od. 4. 236. *ἄλλῳ* is better than *ἄλλως* (Stob.). The sense is: 'Do not cast a man's poverty in his teeth. You may suffer a similar fate yourself. Zeus shifts the balance for one man now, for another at another time (and you may be that man), now for wealth, now for poverty.' *ἄλλως* would mean, 'Zeus may make him rich again.'

159. **μέγα**, 'boastful'; cf. Od. 3. 227, 16. 243, 22. 288; *μέγα λέγειν* Plat. Apol. 20 E.

160. **νὺξ χἠμ.**, night first, as in *νύκτες τε καὶ ἡμέραι* Od. 14. 93; Pind. Pyth. 4. 130; *μήτε νὺξ μήθ' ἡμέρα ἐπισχέτω* Thuc. 1. 129.

*ἀλλ' ἡμέρα τοι πολλὰ καὶ μέλαινα νὺξ τίκτει βροτοῖσιν* Eur. fr. 102; *μί' ἡμέρα τὰ μὲν καθεῖλεν ὑψόθεν, τὰ δ' ἦρ' ἄνω* Eur. fr. 424; *ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν ἅπαντα τἀνθρώπεια* Soph. Ajax 131; cf. Th. 664.

161. *φρ. ἀγαθῇσι* Od. 14. 421; *κακ. δαίμων* Od. 10. 64.

Menander protested against such views: *ἅπαντι δαίμων ἀνδρὶ συμπαρίσταται εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου, ἀγαθός· κακὸν γὰρ δαίμον' οὐ νομιστέον εἶναι βίον βλάπτοντα χρηστόν* fr. incert. fab. 18.

162. **γίν. εἰς**: cf. 136.

164. Cf. 640, 660.

166. Cf. *ἄτερ θεῶν* 171; *ἄνευ θεοῦ* Od. 2. 372; )( *σὺν δαίμονι* Il. 11. 792; *σὺν θεῷ* Il. 9. 49

167. Cf. 441. *οὐ γάρ τις ἐπιχθονίων πάντα γ' εὐδαίμων ἔφυ* Bacchyl. 5. 55.

168. *πάντες ὅσους θνητοὺς ἠέλιος καθορᾷ* Sol. 14. 2; so *ἠέλιος καταδέρκεται* Od. 11. 16.

169. 'The man who is actually (*καί*) blaming the favourite of the gods is at that very time praising him.' For the sequel will show that what was blamed really deserved praise: the apparent blunders were but steps on the road to success. The antithesis is between gods and men as friends. It is the man whom the gods esteem that always succeeds; the man helped by his fellow (*ἀνδρός*) leans on a broken reed. Bergk's reading (*τιμῶσ', ὅν*) gives a similar sense, 'him a man praises even when blaming'. For another explanation see Harr. p. 215.

The text has been emended by some editors because they have assumed that *ὁ καί* = *καὶ ὁ* (cf. *ἐν καί* Pind. Ol. 2. 31, Pyth. 10. 58).

**τιμ.** *ὃν ἂν ἀθάνατοι τι[μῶσι, τούτῳ] καὶ βροτῶν φῆμαν ἕπεσθαι* Bacchyl. 5. 193; *θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ φίλων* Eur. H. Fur. 1338.

**μωμεύμενος.** 'The existence of parallel forms in *-αω, -εω* begins as early as Archilochos, though it is not till the New Ionic period that these puzzling forms appear in great numbers. The elegy recognizes the existence of the *-εω* form in but one verb (Th. 169, 369)' W. Smyth, *Ionic Dial.* § 49.

Cf. *θεοῦ γὰρ οὐδεὶς χωρὶς εὐτυχεῖ βροτῶν οὐδ' εἰς τὸ μεῖζον ἦλθε· τὰς θνητῶν δ' ἐγὼ χαίρειν κελεύω θεῶν ἄτερ προθυμίας* Eur. fr. 1014.

170. *ἀνθρώπων ὀλίγον μὲν κάρτος, ἄπρακτοι δὲ μεληδόνες* Simonid. fr. 39.

**γίν. οὐδ.** | : 462, 798, 1182 ; Mimn. 12. 2.

171. *οἷσιν ἔπεστι κράτος* H. Dem. 150 ; *ἐν τοῖς* (*θεοῖς*) *γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε* Hes. W. D. 669.

174. **γήρως κ. ἠπ.** in apposition to *πάντων*, 'including both old age, &c.'

**γ. πολιόν** Pind. Isthm. 6. 15, Bacchyl. 3. 88 ; *πολιοκρόταφον γ.* Bacchyl. fr. 21 ; *ἀργαλέως φέρεται πολιὸς χρόνος* A. P. 9. 499. 1. Men assign the attributes of the effect to the cause ; death (*pallida mors*) looks like a dead person, old age like an old man ; cf. *χλωρὸν δέος* Od. 11. 43.

**ἠπίαλος** was almost certainly malaria ; typhoid and Malta fever have also been suggested by modern medical experts. 'There seems to be no hint in the ancient writings that malaria was caused by mosquitoes. But Mr. P. Giles writes to say that "a Norse scholar has suggested that *ἠπίαλος* is the same word as *ἠπίολος*, a moth which annoys bees, in Aristotle's *Natural History*, viii. 154, pointing out that in Lithuanian and Lettish there is a word which means both fever and moth"' ; *Malaria* by W. H. S. Jones, pp. 24, 37, 54.

*φησίν τε μετ' αὐτὸν τοῖς ἠπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν* Ar. Wasps 1038 ; one scholiast says *ἠπίαλοι δέ εἰσιν οἱ ῥιγοπύρετοι* ; another has : *ἠπίαλος τὸ πρὸ τοῦ πυρετοῦ κρύος· Ἀριστοφάνης Νεφέλαις καὶ Θεσμοφοριαζούσαις 'ἅμα δ' ἠπίαλος πυρετοῦ πρόδρομος'.* Hippocrates explains it as *πυρετός*. It also means 'nightmare' ; cf. *Ἠπιάλης ὁ ἐπιπίπτων καὶ ἐφέρπων τοῖς κοιμωμένοις δαίμων· τὸ δὲ διὰ τοῦ ο ἕτερόν τι σημαίνει, τὸ καλούμενον ῥιγοπύρετον* Phryn. in Bekk. Anecd., p. 42.

175. When quoted by itself this line was naturally given in the form *χρὴ πενίην* ; see Introd., p. 82.

**φεύγοντα.** *οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον ἀλλὰ κακὴν πενίην* Hes. W. D. 637 ; 'per mare pauperiem fugiens, per saxa, per ignes' Hor. Ep. 1. 1. 46.

**βαθυκήτεα** ('with deep hollows') only in the best MS. (*A*). There is no ground for doubting the correctness of this reading ; the tendency of scribes (cf. cr. n. on 1125) would be to substitute the more common Homeric word *μεγακ.* which meant 'of great capacity', cf. *μ. δελφίς* Il. 21. 22, 'with mighty maw' ; *Λακεδαίμων κητώεσσα* Od. 4. 1, 'full of hollows.' In the expression *μ. πόντος* (Od. 3. 158) it was often wrongly explained as 'teeming with monsters', cf. *πολυκήτεα Νεῖλον* Theocr. 17. 98.

176. **ῥιπτεῖν** only in pres. and imperf. ; it does not differ from *ῥίπτειν* in meaning or construction ; intrans. cf. *ῥιπτοῦσι δὲ καὶ εἰς τὴν θάλατταν* Xen. Cyneg. 9. 20, but *ῥ. ἑαυτόν* Xen. Cyr. 3. 1. 25 ; *βουλοίμην ἂν ῥῖψαί τ' ἐς ἅλμην λευκάδος πέτρας ἄπο* Eur. Cycl. 166 ; *εἰς τὸν Κύδνον ποταμὸν ῥίψαντα* Arrian, Anab. 2. 4. Lucian, on three different occasions, quoting or paraphrasing these lines of Th. has (1) *ῥιπτεῖν* intr. ; (2) trans. with reflex. ; (3) *ἔρριψαν* with reflex.

**πετρ. ἠλιβ.** : Il. 16. 35, &c. ; Hes. Th. 675, &c. *ἠλ.* is a word of uncertain derivation ; 'high, huge, deep,' suits the instances best (rocks, trees, cave, Tartarus, stone at the mouth of the cave where

the Cyclops dwelt). Some took it to mean ‘so high that the sun alone can traverse it’; accordingly *τὸν μέν τ’ ἠλίβ.* Il. 15. 273 was changed to *τὸν μέν θ’ ἠλίβ.*, as we are told by a scholiast; later Greek authors used it in that sense. Hesych. connects it with *ἄλιψ* – ‘a rock’ (cf. *ἠλιτενής* Hes., Pind.), so Wharton, *Etyma Graeca*; others with *ἀλίβας*, ‘dry’ (Plat. Rep. 387 c), or *ἠλός*, ‘erring’, ‘with treacherous foothold’.

177. **καὶ γὰρ ἀνήρ.** All the ancient writers who quote this line (to *δεδμ.*) have changed *καί* into *πᾶς*; this had to be done if the words were to form a complete sentence and to receive a general application (‘poverty makes cowards of us all’). We reverse this process when we mention an object as ‘a thing of beauty *and* a joy for ever’; Keats wrote *is*.

**π. δεδμ.** *καμάτῳ δ.* Od. 14. 318; *οὐδέ τι εἶπε* | Il. 4. 22.

178. Cf. 268, 669, 815. *τὸ στόμα μου δέδεται* A. Pal. 11. 138; *ἀλλὰ κέρδει καὶ σοφία δέδεται* Pind. Pyth. 3. 54. For a criticism of Theognis see Eur. fr. 1055.

173–8 is a complete elegy, 179, 80 does not belong to it. ‘Seek an escape from poverty by land and sea’ is too feeble to come after 175, 6.

179. *γῆν τ. κ. ε. ν. θαλάσσης* | Hes. Th. 762; cf. Od. 3. 142.

180. **λύσιν** with genit. as in Od. 9. 421 (*θανάτου*).

181. **φίλ. K.** same pos. 539.

182. Cf. 684, 752.

183. *ἐξ εὐγενῶν γέννα* Sosiad. (Sept. Sap. dict. ap. Stob. 3), cf. Eur. Androm. 1279 sqq., Elect. 1097–9; ‘nemo est tam neglegens quin summa diligentia eligat asinum qui suam saliat equilam’ Varro, Sat. Men. 236; ‘an si equam emisses quadripedem ut meo asino Reatino admitteres, quantum poposcissem dedisses equimenti?’ ib. 502.

Goethe in a passage of similar import wrote: ‘Rinder und Pferde so wie Schafe’ Herm. u. Dor. Erato 176.

Stobaeus quotes 183 in the form *κύνας μὲν δὴ νῶι κτλ.* The dogs also appear in Plut. Lyc. 15 *πολλὴν ἀβελτερίαν καὶ τῦφον ἐνεώρα τοῖς περὶ ταῦτα τῶν ἄλλων νομοθετήμασιν, οἳ κύνας μὲν καὶ ἵππους ὑπὸ τοῖς κρατίστοις τῶν ὀχείων βιβάζουσιν*; again *πρὸς τὰς ὀχείας τοὺς εὐγενεῖς ἵππους καὶ κύνας ὠνοῦνται καὶ κιχρῶνται, ἀνθρώπου δὲ οὐδὲν ὄφελος νομίζουσιν εὐγένειαν* Plut. De Nobil. ap. Stob. 86; *ἵππους εὐγενέας διζήμεθα γειαρότας τε ταύρους ὑψιτένοντας, ἀτὰρ σκυλάκων πόδας ἀργούς· γῆμαι δ’ οὐκ ἀγαθὴν ἐριδαίνομεν ἀφρονέοντες. οὐδὲ γυνὴ κακὸν ἄνδρ’ ἀπαναίνεται ἀφνεὸν ὄντα* Pseudo-Phocyl. 201 sqq. Plato (Rep. 459 A–D) has ‘dogs, birds, horses’, in this connexion. In the popular adaptation of the Theognidean comparison the *dogs* had ousted the *rams*: the latter were certainly in the Megarian original. We have here an indication of the soundness of the text preserved in our MSS., as contrasted with the divergent versions presented by the quotations found in ancient writers (e. g. Stob.). Similar cases elsewhere in the Theognidea point to a continuous MSS. tradition as opposed to the form assumed by certain Theognidean lines which seized the popular fancy and in an adapted form were handed down from generation to generation as isolated proverbs and independent maxims. ‘The man that hath no music in his soul’ has by this time established its right to exist as an expression sanctioned by use and custom; the literary tradition has preserved the original ‘music in himself’. ‘[illegible]’

visits few and far between' has long since parted company with Campbell's '*Angel* visits, &c.'

It would seem then that they are wrong who see in the Theognidea nothing but a collection of quotations and fragments culled at a late date from the works of philosophers, moralists, and 'extractors' of popular wisdom; passages like the present point to the survival of Theognidea in two distinct lines of life which branched off from one another at an early date, (1) as proverbs and maxims adapted for use in common talk; (2) as integral parts of a continuous collection of elegiac verse. At the same time it cannot be denied that a few fragments have forced their way into our book.

Megara was noted for its rams and the care taken to keep the breed pure; the citizens worshipped Demeter *μαλοφόρος* (Paus. 1. 44. 4; Diog. ap. Ael. V. H. 12. 56). The Cynic Diogenes (Plut. de Cup. Div. p. 526), said that it was better to be the ram of a Megarian than his son.

184. **βούλ. βήσ.** 'We seek rams of noble breed, and a man wants them to pair with ewes of goodly stock; but a noble man does not scruple to take to himself as wife an ignoble maid of ignoble stock.' The parallel expression *γῆμαι κτλ.* requires that we should take *ἐξ ἀγαθῶν* as the object and not the subject of *βήσ.*; the subject is *τοὺς κριοὺς κτλ.* to be supplied from the preceding line. For *βήσ. ἐξ ἀγαθ.*, we have an exact parallel in *ἐκ κακοῦ ἐσθλὸς ἔγημεν καὶ κακὸς ἐξ ἀγαθοῦ* 189, 90, cf. 1112; *ἐξ ἐμεῦ γῆμαι*, 'to marry my daughter.' Hdt. 6. 130; *ἐδίδοσαν δὲ καὶ ἤγοντο ἐξ ἀλλήλων* Hdt. 5. 92. see also Hdt. 3. 84.

Others explain *βήσ.* as passive 'wishes his ewes to be mounted by rams of goodly breed'; Camerarius construes *πᾶς τις ἐθέλει ἐπιβήσεσθαι ἀγαθοὺς τῶν ἀρρένων (ἐξ ἀγαθῶν ὄντας) ταῖς αὐτοῦ θήλεσι.* Welcker takes *βήσ.* as 'factitivum ut *βιβάζειν*', 'to set his horses on'.

*βήσεσθαι* is probably an aorist infinitive, cf. *κατεβήσετο* Od. 1. 330. It is also possible to regard it as a future; for in spite of the objections raised by many eminent scholars, the use of the future infin. with *βούλομαι, πείθω, δέομαι*, &c., is well attested; *βουλόμενοι ἐξ αὐτέων παῖδας ἐκγενήσεσθαι* Hdt. 4. 111. Most MSS. of Thuc. (including the best) read *ἐβούλοντο προτιμωρήσεσθαι* (6. 57). All MSS. of Soph. Philoct. (1394) agree in giving *πείσειν δυνησόμεσθα*: see Jebb's note. Cf. Goodwin, *M. T.* § 113; Gildersleeve, *Gk. Synt.* § 326; and Spratt's *Appendix C* to his edition of Thuc. 6.

185. **μελεδ.**: c. genit. 1129, and Theocr. 9. 12. This word is frequently used by Ionic writers, e. g. Hdt. 8. 115. In Hippocr. it = *ἐπιμελεῖσθαι, θεραπεύω*; *τῷ ἰητρῷ τῷ μελεδαίνοντι αὐτέον.*

187. **ἀναίν.**: c. infin. Il. 18. 450; c. accus. Od. 4. 651, Th. 1289.

189. Cf. 523, 700 sqq.; *ἀλλ' οὐδὲν ηὑγένεια πρὸς τὰ χρήματα* Eur. fr. 96.

191. Cf. 1349.

192. **μαυρ.**, 'is obscured, ruined, spoilt.' *τὰ δὲ φορτί' ἀμαυρωθείη* Hes. W. D. 693, cf. W. D. 325.

*μεμίξεται ἐσθλὰ κακοῖσιν* Hes. W. D. 179. For the position of *σύν* apart from its verb cf. 671, 680, 947.

193. **αὐτός.** Though the man himself knows, he still marries the woman. **κακόπ.**: cf. *κακοπάτριδα Πίττακον* Alc. 37 which some explain as = 'qui patriam vexat'.

194. **οἰκ.** for the plur. cf. the frequent use of *δόμοι, δώματα.*

**χρ. πειθ.** | a very common ending in elegy; see Introd. p. 64.

195. **εὔδοξος** and *ἔνδοξος* both suit, as they are synonyms; but the former has the support of the best MS., it is more common in early Greek poetry, and it affords a better antithesis to *κακόδοξον.*

**ἀνάγκη** which not even the gods can resist (Eur. I. T. 1486), *κρατερῆς ὑπ' ἀνάγκης* | 387 and Hes. Th. 517; *κρατερὴ ἀνάγκη* | Il. 6. 458, cf. Th. 419.

196. **ἐντύει**, 'urges, impels.' *ἔντυεν ἵππους* Il. 5. 720; *δέπας δ' ἔντυνον ἑκάστῳ* Il. 9. 203; *εὖτέ νιν ἔντυ' ἀνάγκα* Pind. Ol. 3. 28, on which Gild. remarks: 'the extension of *ἐντύνειν* from *παρασκευάζειν* to *διεγείρειν* is not Homeric.'

197. **χρῆμα** does not occur in the Iliad; it is frequently used in the Od. (e.g. 2. 78). For the sing. = 'wealth, money', cf. *χρῆμα· πρᾶγμα, πλοῦτος, οὐσία, λῆμμα* Hesych.; *τὸ χρῆμα παρὰ μὲν αὐτοῖς* ['Αττικοῖς] *ἐπὶ τοῦ πράγματος ἢ κτήματος. παρὰ δὲ τοῖς Ἴωσι κἀπὶ τῶν χρημάτων* Pollux; *ἐπὶ κόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας κατασιτεῖσθαι* Hdt. 3. 38; *ὄντος τοῦ χρήματος ἐν σακκίοις* Diod. 13. 106; *πωλήσας ἤνεγκεν τὸ χρῆμα* Acts 4. 37. **Διόθεν** Il. 15. 489; Hes. Shield 22. For the sentiment cf. 753 and Sol. 13. 7; *χρήματα δ' οὐχ ἁρπακτά, θεόσδοτα πολλὸν ἀμείνω· εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὄλβον ἕληται ἢ ὅγ' ἀπὸ γλώσσης ληίσσεται . . . ῥεῖα δέ μιν μαυροῦσι θεοί* Hes. W. D. 320 sqq. For a similar sentiment cf. Eur. El. 941–4. **παρμ.** *σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος* Pind. Nem. 8. 17; cf. *παρκλίνω* (Hes.), *παρμένω* (Hom.).

199. *παρακαίρια ῥέζων* Hes. W. D. 329; 'scelesta patrans,' cf. 'importunum scelus'.

200. **κτήσεται**, subjunct. **ὅρκῳ**, 'by a false oath,' cf. 399. *κλεπτοσύνῃ θ' ὅρκῳ τε* Od. 19. 396; *τὸ μὲν αὐτίκα κέρδιον οὕτω ὅρκῳ νικῆσαι καὶ χρήματα ληίσασθαι* Hdt. 6. 86; cf. the whole story told by Hdt., an excellent illustration of the present theme.

201. **αὐτίκα**: cf. *εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν* Il. 4. 160, 1.

202. **ἐγ. κ.**: cf. 436, 661. *ἔγεντο* Hes. Th. 199, 705; Pind. Pyth. 3. 87.

**ὑπερ.**, 'prevails.' *δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν* Aesch. Prom. 215. In Hom. it is used in the literal sense, 'stood over,' *ἠέλιος ὑπερέσχεθε γαίης* (Il. 11. 735).

203. Join **ἐπ' αὐτ. πρ.**

204. Cf. 386. **ἀμπλ.**, cf. Pind. Pyth. 3. 13. Archil. has *ἤμβλακον.*

205. Cf. Sol. 13. 29; Solon's poem affords a close parallel to the present elegy; cf. 'neglegis immeritis nocituram postmodo te natis fraudem committere?' Hor. Od. 1. 28. 30.

**χρέος**: cf. *χρεῖος* 1196.

206. Cf. 1022. **ἐπεκρ.** should be retained. All MSS. have it except O which has *ὑπεκρέμασεν* (for *ὑπερ-*). cf. *δόλιος αἰὼν ἐπ' ἀνδράσι κρέμαται* Pind. Is. 8. 14; *ὁ δ' ἄφυκτος ὠμὸς ἐπικρέμαται θάνατος* Simon. ap. Plut. Moral. 107; *ὕπερθεν πέτρη ἐπικρέμαται* H. Apoll. 284; for *ὑπερκ-*, cf. *ἄταν οἱ πατὴρ ὕπερ κρέμασε* Pind. Ol. 1. 57, Th. 1022 (= Mimnermus).

207. **κατ.**, 'caught up in a race.' *κατὰ γῆρας ἔμαρψεν* Od. 24. 390; *καὶ κρέσσον' ἀνδρῶν χειρόνων ἔσφαλε τέχνα καταμάρψαισα* Pind. Is. 3. 52; 'raro antecedentem scelestum deseruit pede poena claudo' Hor. Od. 3. 2. 31.

**ἀναιδ.**, *either* (1) because it robs *ἄτη* of her due, *or* (2) in the usual sense, 'relentless, stubborn.'

208. **ἐπὶ βλ.** : of sleep Il. 10. 26.

*τέλος θανάτοιο κάλυψεν ὀφθαλμούς* Il. 16. 502 ; cf. Il. 13. 580.

209. **οὐδείς τοι** is better than *οὐκ ἔστιν* (332 a), as the repetition of *ἔστιν* in the pentameter would make the couplet feeble. The change is easy to account for ; *οὐδείς τοι* became *οὐδεστοι* which was corrected to *οὐκ ἔστι*.

**πιστ. ἑτ.** | : 529, 1367, Il. 15. 437. For the sentiment cf. 299 ; *ἀσθενὴς φεύγων ἀνήρ* Eur. El. 236 ; *τὰ φίλων δ' οὐδέν, ἤν τις δυστυχῇ* Eur. Phoen. 403.

210. **ἀνιηρότατον** (332 b) is far better than **ἀνιηρότερον** (210) ; not 'worse than exile' but 'the most painful element in exile', 'the most distressing thing connected with it'. The couplet is better suited to the context after 331, 2, where it precedes another which is a pendant to it ; (1) An exile has no friend (332 a b) ; (2) Do not befriend an exile (333, 4).

211, 12. See Appendix.

212. 'He is not a bad man but a good man.'

*οἶνος μὲν θνητοῖσι θεῶν πάρα δῶρον ἄριστον, πινόμενος κατὰ μέτρον ὑπὲρ μέτρον δὲ χερείων* Panyasis.

**ἐπιστ.** = 'discreetly', *κατὰ μέτρον* )( *ὑπὲρ μέτρον*. Mr. Harrison offers an interesting explanation : '"If a man drinks it wisely it is not a bad wine but a good." It is not strictly logical ; but probably Theognis was illogical of set purpose, meaning to suggest that it matters more how much a man drinks than what sort of wine. It is much as if Cyrnus had asked Theognis to recommend him a good wine, and Theognis had answered "Half a bottle",' p. 138.

213–18. A glorification of the Odysseus character ; *πολύπλοκος* = *πολύτροπος* acc. to Hesych.

Sophocles, Antig. 705, is certainly a reminiscence of Th. 213. Antig. 707 = Th. 221. This may be an indication that Soph. found these elegies near one another as they now stand in the Theognidea.

213. **ἐπίστρ.**, 'change and vary to suit your friends.' The word often means 'turn back, change', *ἐπιστρ. τὰς ναῦς* Thuc. 2. 90.

**ποικ.** is proleptic.

**ἦθος** in this sense first used by Hes. In Hom. it = *sedes*, *stabulum*. For the sentiment cf. *οὗ γὰρ τοιούτων δεῖ τοιοῦτός εἰμ' ἐγώ*, spoken by Odysseus, Soph. Philoct. 1049. *ταῦτα μὲν πρὸς ἀνδρός ἐστι νοῦν ἔχοντος . . . μετακυλίνδειν αὑτὸν ἀεὶ πρὸς τὸν εὖ πράττοντα τοῖχον μᾶλλον ἢ γεγραμμένην εἰκόν' ἑστάναι λαβόνθ' ἓν σχῆμα· τὸ δὲ μεταστρέφεσθαι πρὸς τὸ μαλθακώτερον δεξιοῦ πρὸς ἀνδρός ἐστι* Ar. Frogs 534 sqq.

214. 'Mingling your disposition' as the polypus mingles its colour ; cf. *θυμὸν ὁμῶς μίσγειν* 444.

**ἦντ. ἐκ. ἔχ.** | : 312 ; cf. 814, 1016.

215. *ἀνὴρ πολίτης πουλύπους ἐς τοὺς τρόπους* Eupolis ; *πούλυπος . . . οὔπω δ' ἦν πέτρῃ ἴκελος χρόα, τοὔνεκα καί μιν αἰετὸς . . . ἔμαρψεν* Antipat. Th. A. P. 9. 10. Aristotle refers to a *τρεψίχρως* variety of *πολ.* ap. Ath. 318 b.

'These animals (octopus or cuttle-fish) also escape detection by a very extraordinary, chameleon-like power of changing their

colour. They appear to vary their tints according to the nature of the ground over which they pass; when in deep water, their general shade was brownish-purple, but when placed on the land, or in shallow water, this dark tint changed into one of a yellowish-green' Darwin, *Voyage*, ch. 1.

For **ποτὶ πέτρῃ**, cf. 'By means of their long arms and suckers they could drag their bodies into very narrow crevices; and when thus fixed, it required great force to remove them' Darwin, l. c.

**πολυπλ.**, 'of many twists,' often 'complicated'. *πεσσῶν μορφαῖσι πολυπλόκοις* Eur. I. Aul. 196; *π. ἐν ὅπλοις τάξιν* Xen. Rep. Lac. 11. 5.

**ποτὶ π.** |: Od. 5. 415.

216. **τοῖος**, at the rock to which it adheres, it is like that rock, but only as long as it remains there.

**προσ.**, 'adheres,' used here to suggest companionship as in *πρ. τῷ πολέμῳ* Thuc. 1. 122.

217. *τῇδε* (*χροϊ*) *ἄλλοτε δ' ἀλλοῖον τελέθειν καὶ χώρᾳ ἕπεσθαι* Zenob. 1. 21.

218. **ἀτροπίη** (*πολυτροπίη* Hdt. 2. 121), 'lack of flexibility,' 'stubbornness' contrasted with *σοφίη* and the idea of cunning associated with it. *ἄτροπα ἔπεα* Pind. Nem. 7. 103, 'inflexible' (Bury); others render 'foolish'. *μονότροπος, μισῶ Πρωτέα πολύμορφον, φιλῶ τὸ κατὰ θεὸν μονότροπον* Eustath. Opusc. p. 115. 53; *οἷα καὶ αὐτὴ σῇ πάθον ἀτροπίῃ* Ap. Rh. 4. 387 'ruthlessness'; *σχέτλιοι ἀτροπίης καὶ ἀνηλέες* ib. 1047.

219, 20. Cf. 331, 2, 335, and the notes.

**ἄσχ.**: 'Do not be distressed overmuch, or roused to anger.'

220. 'Keep to the middle of your path, without swerving to either side.'

221–6. 'All men can be cunning and crafty; but some men have moral principles that restrain them.' A counterblast to 213–18; cf. *ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ ἢ γλῶσσαν ἣν οὐκ ἄλλος ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες ὤφθησαν κενοί* Soph. Antig. 707.

222. With the exception of *ποικιλομήτης* Homer always uses *ποικίλος* in its literal sense. Cf. *ποικιλόβουλος* Hes. Th. 521; *Προμηθέα ποικίλον, αἰολόμητιν* Hes. Th. 511.

**δήν.** *ἤπια δήνεα οἶδε* Il. 4. 361, Hes. Th. 236; *ὀλοφώια δήνεα Κίρκης* Od. 10. 289.

223. **νόος ἐσθ.**, 'a noble mind'; 792, 1271; *φρένες ἐσθλαί* 429.

**βεβλ.**: cf. *τόν γε θεοὶ βλάπτουσι κελεύθου* Od. 1. 195; *νεῶν φθαρέντες* Aesch. Pers. 451.

224. **ἴσως** = *ἴσον* not found in Hom. or Hes.; cf. 271.

225. **κακοκ.**: *hap. leg.* *κακοκερδής* is found in late writers.

226. **δολοπλ.** used by Hippocr.; for the adj. cf. 1386.

**ἄπιστοι**, 'false,' Il. 3. 106; *ἄπιστον ὡς γυναικεῖον γένος* Eur. I. T. 1298.

227–32. Part of a poem by Solon (13. 71–6).

**πεφ.**, 'visible.' Men cannot see the goal, those who have amassed most wealth double their speed.

229. Cf. 403; *εἰς ἄφενον σπεύδοντα* Hes. W. D. 24.

230. Solon had written *κέρδεά τοι θνητοῖς ὤπασαν ἀθάνατοι.* This was replaced by 230 to avoid holding the gods responsible. **ἀφροσ.**, 'a cause of madness'; *χρήμ., ἀφροσ., ἄτη* form a sort of genealogy like *κόρος, ὕβρις, ἄτη*; cf. 153.

231. Cf. ἀναφ. ὄλεθρος Il. 11. 174; τίσις δ' οὐ φαίνεται ἡμῖν Th. 345.

232. τειρ., 'wretched.' τισομένην (Sol. 13. 76) is far better.

233. In Hom. the component parts of ἀκρόπ. are often declined separately, π. ἄκ, Il. 22. 383 (cf. Th. 773); ἄκ. π. Il. 6. 257, but ἀκρόπολις Od. 8. 494, 504.

πύργ. τοῖος γάρ σφιν πύργος ἀπώλεο Od. 11. 556 (Ajax); ὥσπερ γάρ μιν πύργον ἐν ὀφθαλμοῖσιν ὁρῶσιν Callin. 1. 20; ὄλβος πύργος ἄστεος Pind. Pyth. 5. 56; ἄνδρες γὰρ πόλιος πύργος ἀρεύιος Alc. new fr. II a. 10; καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν Eur. Alc. 311; c. genit. θανάτων ἐμᾷ χώρᾳ πύργος ἀνέστα Soph. O. T. 1200 (Schol. ἀπαλέξησις); ἕρμα (Il. 16. 549), ἔρυμα Eur. Med. 597 are used in a similar way; so too κίων Pind. Ol. 2. 90, Archil. 17.

δ. κενεόφ.: 847. κεν. Pind. Nem. 11. 29.

234. ἐν δὲ διχοστασίῃ καὶ ὁ πάγκακος ἔμμορε τιμῆς Adesp.; ἔμμ. τ. Il. 1. 278.

235. The reading best supported by all the MSS. is οὐδ' ἔτι τι πρέπει ἡμιν. Everything points to a loss of τι from ουδετιτιπρεπει. *Od* show no attempt to fill the gap; the rest inserted γε with the exception of '*pre-A*', which adopted the simple expedient of changing ουδετι into ουδενετι; a careless scribe then interchanged (in *A*) π and τ, led by the resemblance to a well-known word ἐπιτρέπει.

In the older language οὐδέν is less frequent than οὐδέ τι. ἔτι adds considerably to the sense of the passage: 'We can no longer regard ourselves as a healthy state.'

ἧμιν, see W. Sm. *Ion. Dial.*, p. 441. As in 40 the poet includes himself among the members of the state—there is no need for ὗμιν.

For ἐπιπρ., cf. οὐδέ τί τοι δούλειον ἐπιπρέπει εἰσοράασθαι εἶδος καὶ μέγεθος Od. 24. 252. For the simple πρέπει cf. πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει, καὶ νόος ὀρθός Pind. Pyth. 10. 67.

237–52. This elegy forms a fitting conclusion to the little collection of poems 1–252. 237 is connected with 27; σοὶ δ' ἐγὼ εὖ φρονέων ὑποθήσομαι begins the lesson, σοὶ μὲν ἐγὼ πτέρ' ἔδωκα states the reward. As the lines stand in the MSS. they can hardly be taken to form a single poem. ἀλλὰ μελήσεις . . . στρωφ. . . . περῶν is a very harsh combination, and the repetition of details (247 sqq. = 237 sqq.) *after* death is inartistic. I have changed the order of the lines so as to read 237, 8, 247–50, 239–46, 251, 2. I regard 253, 4 to be a clumsy interpolation of the same nature as many poems in β (cf. 1265).

Some editors (e.g. Ziegler) treat 247–51 as a separate poem with the beginning lost. I cannot accept this, as the explanation of 249, 50 is to be sought in 237.

237. For similar intimations of immortality cf. Pind. Ol. 9. 21; Hor. Od. 3. 30; Ovid, Met. 15. 871.

πτέρ': cf. ποτανὰ μαχανά (= poetry) Pind. Nem. 7. 22; ἐμᾷ ποτανὸν ἀμφὶ μαχανᾷ Pyth. 8. 34.

σύν: to denote the instrument, σὺν τεύχεσι θωρηχθέντες Il. 8. 530; πλοῦτον ἐκτήσω ξὺν αἰχμῇ Aesch. Persae 755. The notion of 'accompanying' is still present in our passage, cf. πέμψει 249, ξὺν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας Soph. Phil. 1335.

ἐπ' ἀπ. π. |: Il. 1. 350.

247. '*Hellas* [in Homer] is still far removed from the extension which it attains as early as Theognis (247) and Pindar (Nem. 6.

27) to embrace the Peloponnese and even in the latter author Magna Graecia (Pyth. 1. 75),' Geddes, *Probl. Hom. Poems*, p. 68.

248. *περάαν ἐπὶ οἴνοπα πόντον* | Il. 2. 613.

**π. ἐπ' ἀτρ.** : Od. 2. 370. **π. ἰχθ.** : Il. 9. 4.

249. **ἵππ. ν.** may contain a reference to horses mentioned in some well-known myth; or it may be that the author is criticizing a conception formed by a brother-poet, or perhaps he was thinking of some statue representing literary immortality.

250. Cf. 1304, 1332, 1383. *ἀγλ. δ.* Il. 24. 534; *ἰοστεφάνων θεᾶν ἕκατι Μοισᾶν* Simon. 150. The *ἀγλ. δ.* are the *πτερά* cf. 237; cf. *εἴη νιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς Πιερίδων* Pind. Isthm. 1. 64; *ϝιοσ.* as Bacchyl. 3. 2.

239. *αἰεὶ δ' ἐν δαίτῃσι καὶ εἰλαπίνῃσι παρέσται* Il. 10. 217.

240. *πάντων δ' Ἑλλήνων κείσομαι ἐν στόμασιν* A. Pal. 9. 62; 'volito vivu' per ora virum' Ennius; 'volitare per ora' Verg. Georg. 3. 9.

241. Cf. *ὑπ' αὐλητῆρος ἀείδειν* 825. Elegies were sung by young men at symposia to the accompaniment of the flute. Either 'they will sing these elegies addressed to thee', or 'they will sing thy praises'.

242. **εὐκ. ἐρ.** : 'in ihrer Sittsamkeit liebenswürdig' Stoll. Perhaps *εὐκ.* refers to inner worth, *ἐρατ.* to outward beauty. *εὐκόσμως στῆσε* Od. 21. 123; *φυὴν τ' ἐρατὴ καὶ εἶδος ἄμωμος* Hes. Th. 259.

243. **γ. δνοφ.**: Hes. Th. 736. Homer has *νὺξ δν.* (as Th. 672) *ὕδωρ δ.*

*Ἀίδαο δόμους ὑπὸ κεύθεσι γαίης* Il. 22. 482; cf. Hes. Th. 300.

244. **πολυκ.** : *hap. leg.*; cf. *πολυδάκρυτος, πολυστένακτος*.

245. **μελ.** : *πᾶσι δόλοισιν ἀνθρώποισι μέλω* Od. 9. 20; *ὣς σὺ μὲν οὐδὲ θανὼν ὄνομ' ὤλεσας ἀλλά τοι αἰεὶ πάντας ἐπ' ἀνθρώπους κλέος ἔσσεται* Od. 24. 93.

251. **κ. ἐσσ. ἀοιδ.** | : Od. 8. 580. *ἀοιδ.* is subject to *μέμ.* as well as predicate with *ἔσσῃ*. *ἐπεσσομένοις δὲ γενοίμεθα πᾶσιν ἀοιδά* Theocr. 12. 11 (addressed to *φίλε κοῦρε*). Cf. Juvenal's scornful 'ut declamatio fias' (10. 167).

252. **ὄφρ' ἄν** : for the omission of the verb cf. 859, 864; *κὰν πώγων κὰν τρίχες* A. Pal. 12. 10.

253, 4. Mr. Harrison defends these lines: 'Here, as in a well-written epigram, the sting of the poem is in its tail. The description of the fame which Theognis has given to Cyrnus only leads up to the complaint of the last couplet.' The length of the description and its enthusiastic tone make it very unlikely that it is merely a preparation for the tag at the end.

255, 6. See Appendix.

256. For the accusative after **τυγχάνειν** cf. *οὐ γὰρ ἂν τύχοις τάδε* Eur. Phoen. 1666; *ὑμῶν ἁμαρτεῖν τοῦτο* Soph. Phil. 231. 'The acc. *τοῦτο* is not directly governed by *ἁμ.*, but is analogous to the acc. of pronouns or adj. which can stand, almost adverbially, after *τυγχάνω* and *κυρῶ*,' Jebb, l. c.

**τό** : cf. *οὓς σπεύδοντας ἴδοι, τοὺς μάλα θαρσύνεσκε* Il. 4. 232.

257–60. The author probably intended these lines to be sung by a woman at a symposium; the sense is almost certainly erotic, like 261–6, which would be sung by a man; for parallel expressions see 1249–52, 1267–70, and especially 459, 1099. It is, however, just possible that our elegy had a political mean-

ing; then ἵππος would signify a state ruled by a κακός (or κακοί), cf. 681.

Ἔρως ἵμερον ἀνιοχεῖ A. P. 12. 86; ὦ παῖ, τῆς ἐμῆς ψυχῆς ἡνιοχεύεις Anacr. 4.

For a similar poem cf. *Chansons du XV^e siècle*, No. CXLI, edited by Gaston Paris.

**ἀεθλ. ἵππ.**, 'prize-winner'; Callim. Del. 113. ἵππους πηγοὺς ἀθλοφόρους οἳ ἀέθλια ποσσὶν ἄροντο Il. 9. 123.

**ἵππος** is frequently used of a light woman.

259. For the augment (ἠ) cf. ἤμελλε 906.

ἤμελλε τεκέσθαι Hes. Th. 478; ἠμέλλησα Xen. Cyr. 1. 3. 15. On Attic Inscr. βούλομαι, δύναμαι, μέλλω in the classical period have ε augment, after 300 B.C. η; cf. ἤφερα (= ἔφερον) third century A.D.

260. For the Doric infin. cf. ἦμεν 960. The use of ἡνίοχος, -εύω in early Greek makes it likely that a *charioteer* rather than a *rider* is meant.

**ἀπωθῶ**: often in an erotic sense; εὔλυτα δ' εἶναι στέργηθρα φρενῶν ἀπό τ' ὤσασθαι καὶ ξυντεῖναι Eur. Hippol. 257.

261–6. Mr. Harrison has offered the best explanation of this puzzling poem; 'it accounts,' he says, 'for everything if one postulate be granted, namely that it was the practice in Greece to drink confusion to an enemy in cold water, not wine.' He translates: 'It is not wine that is drunk to me when a man much worse than I is stablished by my fair lady's side. Cold water her parents drink to me before her, so that she both draws it for them and weeps for me as she brings it—in the house where once I threw my arm round her waist and kissed her neck, while she made a tender sound with her lips.' He also offers in a note the usual explanation, viz. 'my wine is untouched'. It does seem strange that the word for 'water' is not expressed when the point lies in the substitution of water for wine, but perhaps, as H. suggests, ὑδρεύει is a significant indication of the writer's meaning.

262. **κατέχει**: either (1) 'stays'; cf. ἐν τοῖσιν αὐτοῖς δώμασιν κατείχομεν Eur. El. 1034; προξένων δ' ἔν του κατέσχες; Eur. Ion 551; 'lodge,' properly 'put (a ship) to shore' Bayfield, l. c.; νηὶ θοῇ Θορικόνδε κατέσχεθον H. Dem. 126; cf. the intrans. use of ἐνήκαμεν Od. 12. 401, ἐκβάλλω Eur. El. 96; or (2) 'is master', as in κατέχει ὁ λόγος 'prevails' Arrian 1. 11. 6.

263. λοῦνται ψυχρῷ Hdt. 2. 37; βάπτουσι θερμῷ Ar. Eccles. 216. Hartung reads προπίνουσι, tr. 'frostiges Wasser kredenzen die Eltern mir', anticipating Mr. Harrison's explanation of πίνουσι.

264. **ὑδρεύω** Od. 10. 105; ὑδρεύομαι is more common.

265. Cf. ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε Od. 17. 38.

266. Cf. 610. λαρὰ δ' ἀπὸ στομάτων φθέγξατο Βακχυλίδης A. P. 9. 571.

267. If the text is sound the line must mean: 'poverty can be easily recognized even in a neighbour, i. e. even when she has not visited *you*.' For the sentiment cf. 419, 815, 16. καὶ . . . περ as 294, 501; καίπερ 816, 1060; in Homer καὶ . . . περ as a rule; καὶ ὀψέ περ Il. 9. 247; but καί περ πολλὰ παθόντα Od. 7. 224.

268. The chief places of public resort; the poor man is an outsider like the peasants of 54.

269. **τοὺλ. ἔχ.** )( *τὸ πλέον ἔχ.* 1286; *ἔλασσον εἶχον τῇ μάχῃ* Hdt. 9. 102.

**ἐπίμυκτος**, *hap. leg.*, 'scorned,' almost = 'hooted'; *αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη* Il. 4. 20, 8. 457, 'murmured thereat'; we are expressly told that Athene did not *speak* (*ἀκέων ἦν οὐδέ τι εἶπε* Il. 4. 22); cf. *μυγμός, μύζω*, 'moan.' Hesych. has *ἐπίμυξις· στεναγμός.*

271. Spondaic endings 613, 693, 715, 875, 995.

**θν. ἀνθρ.** |: Il. 18. 404.

272. **γῆρ. οὐλ.**: cf. 527, 768, 1011, 1021; H. Aphr. 243.

273. | **τῶν π.**: Il. 22. 424, Od. 4. 104.

274. **θανάτ.** *κτλ.*, are in appos. with *τ. πάντων. πονηρ.* is an afterthought cf. 174.

275. Cf. 695, *οἵ ῥά μιν ἠσπάζοντο καὶ ἄρμενα πάντα παρεῖχον* Hes. Sh. 84.

276. *καταθέσθαι θησαυροὺς ἐν οἴκῳ* Xen. Cyrop. 8. 2. 15.

277. **καταρ.**: for the inf. cf. *καταρώμεναι λαβεῖν αὐτὴν ἐκείνην πεῖραν τούτων* Polyb. 15. 29. 14.

278. There is no need to change *ἐσ.* to *ἐπερχ.*; cf. *πείνη δ' οὔ ποτε δῆμον ἐσέρχεται* Od. 15. 407.

279–82. 'It is natural for a bad man to think badly of (i. e. to disregard) justice; he is allowed to be successful in his crimes for the moment.'

279. **τὰ δίκαια**: cf. 385, 395; Xenophanes 1. 15.

281. **πάρα** = *πάρεστι* Od. 3. 324.

**ἀπάλαμνα**: (1) 'criminal deeds' with the notion (2) 'foolish' also implied. In Il. 5. 597 *ἀπ.* probably means 'shiftless'.

(1) *ὅτι θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες ποινὰς ἔτισαν* ('guilty') Pind. Ol. 2. 63; (2) Th. 481; Sol. 27. 12; so *ἀπάλαμος* Hes. W. D. 20.

**ἀνελ.** 'undertake,' cf. *ἀν. πόλεμον* Hdt. 5. 36; Thuc. 6. 1. The idea of 'winning' a prize is also present, *ἀέθλια κάλ' ἀνελέσθαι* Od. 21. 117.

282. **πὰρ ποδός**: for the first few steps he will be successful; *γνόντα τὸ πὰρ ποδός* Pind. Pyth. 3. 60, 'our nearest business' Gildersleeve; *τὸ πρὸ ποδὸς χρῆμα* Isthm. 8. 13, 'what is present or instant,' Bury. *τυχών κεν ἁρπαλέαν σχέθοι φροντίδα τὰν πὰρ ποδός· τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι* Pyth. 10. 62; 'if he succeeds, he will seize with rapture on his immediate desire; but what a year may bring forth, no sign can foreshow,' Jebb. Cf. *πὰρ χειρός* Bacchyl. 13. 10.

283. **πιστός**, here act., 'trusting'; *τοξουλκῷ λήματι πιστούς* Aesch. Pers. 55; cf. the active use of *πυργοδάϊκτος* Aesch. Pers. 104; *μεμπτός* Soph. Tr. 446; *ὕποπτος* Thuc. 1. 90.

**πόδα πρόβ.**: cf. *οὐ βαίνω πόδα* Eur. El. 94, 1173; *ἐκβὰς πόδα* Eur. Heracld. 802; *προβὰς κῶλον δεξιόν* Eur. Phoen. 1412.

284. **φιλημ.**, only here and on an early Attic inscription.

285. **Ζ. βασ.**: 1120. He is called 'king', Hes. W. D. 668 (*ἀθ. βασ.*), H. Dem. 358, but never in Il. Od. where he is frequently styled *μέγιστος.*

**παρ.** *παρ. τοὺς ἐγγυητάς* Plat. Laws 871 E. **ἔγγυος** instead of the more common *ἐγγυητής.* It also occurs Xen. Vectig. 4. 20, in Lysias, Aristotle and later Greek.

286. **πιστά**: cf. *πιστὰ δίδωσιν αὐτοῖς* Xen. Cyrop. 4. 2. 8.

287. **κακοψόγῳ** (*hap. leg.*) has caused much offence, and many ingenious explanations and emendations have been offered. Bergk

suggested *φιλοψόγῳ*, 'fond of blaming,' Boissonade *καλοψόγῳ*, 'blaming the *καλοί*.' Mr. Harrison comments: 'It naturally means "fond of blaming what is bad", "stern in criticism of faults"; and of course it is here ironical (as with us "critical" often means "hypercritical")'. It is simpler to take it as = 'maliciously blaming'; cf. *κακήγορος, κακολόγος, κακορρήμων, κακόστομος, εὐθύδικος* (Bacchyl. 5. 6). 'Compounds to which *κακός* gives the first part are of two classes, according as the *κακο-* element is (1) adj. or (2) subst. In class (1) there are again two types. The commonest is that of *κακόβιος* = *κ. β. ἔχων*, i. e. the compound denotes 'possessing' the substantive as qualified by *κακός*.' Jebb on Soph. Philoct. 692.

*κακο-ψόγος* may represent *κακὰ ψέγω*, 'I make malicious statements in blame'; cf. *αἱμάξεις ᾠδάς*, 'raise thy songs in blood,' Eur. Ion 168.

288. **σῴζεσθαι**: cf. on 68; 'too stupid to keep the state in a sound political condition.'

**ἀν.**, 'foolish.' *ἄνολβον ἄνδρ' ἐνουθέτει* Soph. Ajax 1156; Antig. 1026; cf. *δύσποτμος* Soph. O. T. 888.

289. **ἐσθ. κ.** |: Hes. W. D. 179.

290. **ἀνδρῶν** (MSS.) may possibly be due to a misunderstood abbreviation of *ἀνδράσιν*; cf. *κακοῖσι δὲ μὴ προσομίλει* | *ἀνδράσιν* 32, 598, 1186, 1378. 'They rule with strange laws,' cf. 60. *νεοχμοῖς νόμοις Ζεὺς κρατύνει* Aesch. Prom, 150.

**ἐκτράπελος**: 'turning from the common course, perverted, devious.' There may be here a reminiscence of *μύθοισι σκολιοῖς ἐνέπων* Hes. W. D. 194. In a scholion on Aristoph. *ἐκτράπελα* is explained as *σκληρά, ἀπαίδευτα, ἀνώμαλα*. The word is used of monsters, *πτερωτοὺς ἀνθρώπους καὶ ὅλως σύνθετά τινα ζῷα καὶ ἐκτράπελα οἷον πήγασοι καὶ γοργόνες καὶ κένταυροι καὶ σειρῆνες* Hermog. Lucian uses the adverb (= *enormiter*) *ἔσθων ἐκτραπέλως στομάχων κακά* A. Pal. 11. 402.

291, 2. Cf. 647, 8.

293. This couplet hints that the biter is sometimes bit; cf. *αἱροῦντες ᾑρήμεθα*.

294. | *καὶ κρατερός περ ἐών* Il. 15. 195; H. Herm. 386. *ἵμερος αἱρεῖ* Il. 3. 446.

295. **κωτίλ.**: cf. 363, 816, 852. **χαλ. ἄχθ.** |: 1384.

296. **ἀδαής**: the meaning is perhaps 'if he talks, the chatterer shows his ignorance to the company'. Bgk.[4] printed *ἀδδής*; cf. Hesych. *ἀδής· ἀτερπής*.

297. 'We must endure his company, he is a necessary evil'; or better, 'such a man is a torture (*ἀναγκαίη*) in a convivial gathering.'

**ἐπίμιξις** = *ἐπιμειξία*; *ἡ πόλεων ἐπιμειξία πόλεσιν* Pl. Laws 949 E.

*ἐπίμυξις* was once suggested by Bergk, but afterwards rejected by him. Cf. *ἐπίμικτος* 269 in all MSS. except *A*, which retains the correct *ἐπίμυκτος*.

299. **λῇ** is not a Doric form, cf. *ζῇ*.

300. **οὐδεὶς . . . οὐδ' ᾧ**, 'no one, not even the one born of the same mother as the man in trouble.' The subject to *γεγόνῃ* is the *ἀνδρί* of 299. For the dat. cf. *ὃς ἐμοὶ μιᾶς ἐγένετ' ἐκ ματρός* Eur. Phoen. 156.

301. Cf. 1353.

302. **ἀγχιθ.**: cf. *ἀγχίθυρος ναίοισα* Theocr. 2. 71; *ἀγχιδό[μοις] [ἑταίρα]ις* Bacchyl. 12. 89.

303. 'Let well alone.'

**κιγκλίζειν** : lit. 'wag, shake'; *κίγκλος· ὄρνεον πυκνῶς τὴν οὐρὰν κινοῦν* Hesych, 'wag-tail'; he equates *κιγκλίζει* with *σαλεύει, μοχλεύει, κινεῖ.* Cf. *ποτεκιγκλίζευ* Theocr. 5. 117, 'twist yourself about, wriggle'.

**ἀτρεμίζειν** is here trans., 'keep steady'; see note on 47.

*τοῖς εὐτυχοῦσιν συμφέρει ἀτρεμίζειν καὶ φυλάσσειν τὴν παροῦσαν εὐπραγίαν* Antiphon Or. II. 9.

304. **ἐς ὀρθ. β.** : )( *καταβάλλειν* (*evertere*), 'set it straight'. For **β.** cf. *πέμψω σ' ἤπειρόνδε βαλὼν ἐν νηὶ μελαίνῃ* Od. 18. 84; *αὖθίς μ' ἐς ὀρθὸν στῆσον* Eur. Orest. 231.

305. Cf. 'matris ab alvo'.

According to Theognis some men are born *κακοί*, others become *κακοί* (by associating with *κακοί* 35), others have *κακότης* thrust upon them (by *πενίῃ*), so I prefer *πάντες* (*A*) to *πάντως*.

For the sentiment cf. Eur. El. 367–76, which is full of reminiscences and criticisms of Theognis.

306. **συν. φ.** : cf. 824. *συνθέμενοι φιλίαν* Xen. An. 2. 5. 8, *ξυμμαχίαν* Thuc. 1. 115. 4.

308. **ἐλπ.**, 'thinking.'

309–12. Among boon-companions a man should be discreet and hide his curiosity under a mask of indifference; he should contribute to the entertainment, and afterwards keep to himself the knowledge he has gained there, and profit by it when occasion offers. *πάντων οἶνος ἔδειξε νόον.* For another explanation see Harr., p. 325.

310. **ὡς ἀπ.**, 'as if he were not there at all.'

311. **θύρηφι**, 'outside.' *τά τ' ἔνδοθι καὶ τὰ θύρηφι* Od. 22. 220.

**καρτερὸς εἴη**, 'let him restrain himself'; cf. 480 which deals with a similar subject.

312. Cf. 898. *ἡγοῦμαι σοφίας εἶναι μέρος οὐκ ἐλάχιστον ὀρθῶς γινώσκειν οἷος ἕκαστος ἀνήρ* Euenus 3.

313. **μαίνομαι**, 'carouse,' 'faire des folies'; 'recepto dulce mihi furere est amico' Hor. Od. 2. 7. 27; *σύν μοι μαινομένῳ μαίνεο, σὺν σώφρονι σωφρόνει* Scol. 22.

315–18 by Solon.

315. **πένομαι** : not used by Hom. or Hes. in this sense ('I am poor'): common in Attic.

316. **διαμ.** : cf. *πρὸς Διομήδεα τεύχε' ἄμειβε χρύσεα χαλκείων* Il. 6. 235: for midd. cf. Plat. Laws 915 E.

317. *ἀρετᾶς γε μὲν οὐ μινύθει βροτῶν ἅμα σώματι φέγγος* Bacchyl. 3. 90.

318. Cf. Eur. El. 941–4.

319. **ἔμπεδον** : cf. Th. 317, 1084. 'Keeps his resolution unshaken'; cf. *ἔμπεδος νόος, φρένες, ἦτορ* (Hom. e. g. Od. 18. 215). For the sentiment cf. 355, 393–8, 441 sqq., 525, 555, 1029. 'Aequam memento rebus in arduis servare mentem' Hor. Od. 2. 3. 1; *ἀλλ' εὖ φέρειν χρὴ συμφορὰς τὸν εὐγενῆ* Eur. fr. 99.

320. Some inferior MSS. and Stob. read *ἔν τ' ἀγαθοῖς κείμενος ἔν τε κακοῖς* of which Bergk approves; but the words *τολμᾷ* and *κείμενος* are more applicable to bad than to good fortune, and if we begin with the bad the transition to the combination of these words with **ἀγαθοῖς** is less abrupt; cf. cr. n. 443.

Cf. *εὖ κείμενον* 845.

321. *βίην καὶ κῦδος ὄπασσον* | Il. 7. 205; cf. Od. 15. 320; Hes. W. D. 167; *βίοτον καὶ κτήματα* Od. 2. 123. *βίος* = *res* in Hes. W. D. 689. 'Beggars mounted run their horse to death', 3 Henry VI, 1. 4. 127.

322. **ἀφρ.**: 693.

**κατ.**, 'restrain'; *κ. κόρον* Sol. 4. 9; 'superare satietatem' Cic. Pro Mur. 9. 21; lit. 'keep down', *ἐν κουλεῷ κατασχοῖσα ξίφος* Pind. Nem. 10. 6.

Instead of *κακίην* Stob. has *βίοτον*, 'cannot keep their wealth.' *κακίην* is more Theognidean, and gives a better balance to the poem. *γν. ἔχ. ἔμπ. τολμ.* )( *ἀφραίνων, οὐ κακ. κατ.*

*φεῦ φεῦ· κακοῖσιν ὡς ὅταν δαίμων διδῷ καλῶς, ὑβρίζουσ' ὡς ἀεὶ πράξοντες εὖ* Eur. Suppl. 463.

323. **ἐπί**, 'on account of'; cf. *ἐπὶ μεγάλῃ καὶ ἐπὶ βραχείᾳ ὁμοίως προφάσει μὴ εἴξοντες* Thuc. 1. 141; *πάνυ ἐπὶ σμικροῖς ἐναντιουμένη* Plat. Apol. 40 A.

324. **χαλ.**, 'cruel'; *ὀνείδη, μῦθος, ἔπεα* Hom.

**διαιβολίῃ**: cf. *καταιμάρψας* 950; *παραιβάται* Il. 23. 132; *παραιβόλα* H. Herm. 56; *καταιβαταί* Od. 13. 110.

*διαιβολιᾶν* restored by Bergk Pind. Pyth. 2. 76.

325. *ἁμαρτωλοῖσι* (*O*) does not occur elsewhere in the Theognidea; we find *ἁμαρτωλή* (*peccatum*) Th. 327, 1248, 1281; the only other examples given by Stephanus (Thesaurus) are *-ῇσι νόοιο* Rhianus, four from Aretaeus, and a gloss from Hes. *ἀβροτίνη· ἁμαρτωλή. Ἁμαρτωλία, Ἀριστοφάνης Εἰρήνη, Εὔπολις Μαρικᾷ* Antiatt. Bekker, p. 79. 10; this confirms Bentley's *ὑφ' ἁμαρτωλίας* Peace 415. *ἁμαρτωλότερον* occurs in Arist. Nic. Eth. 2. 9, and possibly in the feminine *ἁμαρτωλὴ γέρων* Aristoph. Thesm. 1111 (but some take this to be the noun = 'a lump of sin'), and often in LXX and N. T.

**χολῷτο**: in Hom. c. dat. of person and genit. of thing. Cf. *αἰτεῖν δὲ δεῖ οὐκ ἐπὶ παντί* Theocr. 14. 64; *μηδ' ἔχθαιρε φίλον σὸν ἁμαρτάδος εἵνεκα μικρῆς* Pythag. Carm. Aur. 7; *ἐπὶ παιδὶ χολούμενος* Batr. 109.

326. **ἄρθμ.**: here and 1312 c. dat. and joined to *φίλος*; cf. *ἡμῖν ἄρθμιοι ἦσαν* Od. 16. 427; *ἐπ' ἀρθμῷ καὶ φιλότητι* H. Herm. 524.

327. Some construe *ἐν ἀνθρ.* ('in the world') *ἁμ. θν. ἕπ.* ('accompany mortals'). Better, 'accompany, i. e. are naturally found, in the midst of or among mortal men.' *ἕπεσθαι* with a simple dative is often used in a similar sense by Theognis (e. g. 150); cf. *ἕπεται δ' ἐν ἑκάστῳ μέτρον· νοῆσαι δὲ καιρὸς ἄριστος* Pind. Ol. 13. 47, where *ἕπ.* is used absolutely = *ἑπόμενόν ἐστι*, 'is meet' (Gildersleeve); *ἐν πόλει τε καὶ πάσαις ἀρχαῖς καὶ ἐξουσίαις ἀπολειπομέναις ἀρετῆς ἕπεται τὸ κακῶς πράττειν* Plato, Alcib. I. 135 A, 'naturally follows'; cf. *μηδὲν ἁμαρτεῖν ἐστι θεῶν καὶ πάντα κατορθοῦν* Simon. ap. Demos. p. 322.

328. **φέρειν**, 'tolerate'; all men err; they should therefore be charitable towards one another; but the *gods* will not endure sin.

329. **εὔβουλος**: *ὃς* in caesura as in 2, 461, 1232. Or should we read *βραδὺς ὢν εὔβουλος ἕλεν* (Jacobs)?

Cf. *κιχάνει τοι βραδὺς ὠκύν, ὡς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα* Od. 8. 329; 'raro antecedentem scelestum deseruit pede poena claudo' Hor. Od. 3. 2. 31.

330. Cf. *ἰθείῃσι δίκῃσι* H. Dem. 152; *δίκην ἰθύντατα εἴποι* Il. 18. 508; )( *σκολιῇσι δίκῃσι* Hes. W. D. 219.

331, 2. Cf. 219, 20; *ἥσυχος* )( *ἄσχαλλε* 219; *ἔρχ. ποσσίν*, cf. *ὀφθαλμοῖσιν ἰδέσθαι*, &c., in Homer.

332. Cf. 544.

333. ἐπ' ἐλπίδι: cf. 823.

334. **αὐτός**, 'the same'; cf. 622; Od. 8. 107, 10. 263; Il. 12. 225. *οὐδεὶς αὐτὸς ἐν πόνοις τ' ἀνὴρ ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πέσῃ* Eur. I. T. 729.

335, 6. A good instance of the expression of popular saws in verse, as frequently in Pindar, cf. *χρήματα, χρήματ' ἀνήρ* Isthm. 2. 11; cf. 401–6; *μηδὲν ἄγαν τῶν ἑπτὰ σοφῶν ὁ σοφώτατος εἶπεν* A. P. 7. 683; *μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος* Hes. W. D. 694; *μέτρα μὲν γνώμᾳ διώκων, μέτρα δὲ καὶ κατέχων* Pind. Isthm. 6. 71; *πᾶσι παραγγέλλω μηδὲν ὑπὲρ τὸ μέτρον* A. Plan. 224; *πολλὰ μέσοισιν ἄριστα· μέσος θέλω ἐν πόλει εἶναι* Phocyl. 12; *τῶν γὰρ ἂμ πόλιν εὑρίσκων τὰ μέσα μάσσονι σὺν ὄλβῳ τεθαλότα μέμφομ' αἶσαν τυραννίδων* Pind. Pyth. 11. 52.

335. **πάντων**, 'in all things,' as *πάντων μέτρον ἄριστον, ὑπερβασίαι δ' ἀλεγειναί* Pseudo-Phocyl. 36.

336. **ἀρετήν**, 'success.'

*τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν* Hes. W. D. 289; *χαλεπὰ τὰ καλά.*

337. **τίσιν**, 'requital' of good or bad. Constr. *τῶν τε φίλ. . . . τῶν τ' ἐχθρ. τίσιν.* There is no need to change *δυνησόμενον*, which explains *τῶν ἐχθ. τίσιν*, i. e. 'by letting me at some future time have power over them'. For the anacoluthon cf. *ὕπεστί μοι θάρσος κλύουσαν* Soph. El. 480; *λέλυται γὰρ ἐμοὶ γυίων ῥώμη τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν* i. e. *ἐσιδόντα* Aesch. Pers. 913.

339. **μετά**: c. genit. = 'among'; Od. 10. 320. Generally with a notion of sharing, here absent.

Cf. *Ἕκτορά θ' ὃς θεὸς ἔσκε μετ' ἀνδράσιν* Il. 24. 258; *φαίνεταί μοι κῆνος ἴσος θέοισιν* Sappho 2.

340. Retain **κίχῃ**, cf. *ἢν ἐφῇς μοι, λέξαιμ' ἄν* Soph. El. 554.

**ἀποτ.**: cf. *τί τὸ κάλλιον παρὰ θεῶν γέρας ἐν βροτοῖς ἢ χεῖρ' ὑπὲρ κορυφᾶς τῶν ἐχθρῶν κρείσσω κατέχειν*; Eur. Bacch. 877.

**θανάτ.**: cf. *μ. λάβοι θ.* 820. *τέλος θανάτοιο κιχείη* Il. 9. 416; *μοῖρα. κ. θ.* | Mimn. 6. 2, Callin. 1. 15, Tyrt. 7. 2, Sol. 20. 4, Simon. 122. 2, 'Arist.' Peplus 29. 2, &c.

341. **ἀλλά**: in prayers Il. 1. 508; Pind. Ol. 2. 13; *ἐπηύξατο, ἀλλ', ὦ Ζεῦ, ἀγαθὰ δοῖεν οἱ θεοί* Xen. Cyrop. 5. 4. 14.

**καίριος.** In Homer only in neuter, 'fatal'; here = *opportunus*, 'in good time, before I die'; cf. Aesch. Sept. 1; Hdt. 1. 125.

343. Cf. *τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι* Mimn. 1. 2.

**ἀμπ.**: *ἄμπαυμά τε μερμηράων* Hes. Th. 55; *φρένα ἀμπαύσας μεριμνᾶν* Bacchyl. 5. 7.

345. **αἶσα** = *τὸ καθῆκον*, 'thus is it fitting'; cf. *κατ' αἶσαν ἔειπον* Il. 10. 445; **οὕτως ἐστί** cf. *ὡς ἔον* Il. 11. 762.

**φαίν.**: *οὐκέτι φαίνετο πομπή* Od. 10. 79.

For the mixture of 1st pers. sing. and plur. cf. 415–18, 649, 50, 1101, 2, *γνώμης οὐκέτ' ἐγὼ ταμίης ἡμετέρης* 504; Il. 3. 440; Theocr. 8. 75.

346. **ἔχ.** retains its force here, 'keep in their possession.'

347, 8. We cannot connect these lines with any known fable about a dog and a river. There may possibly be a reference to a story about a dog that shook off vermin as it crossed a stream. **πάντ' ἀποσ.** cannot mean 'having lost my all', as many scholars assume; the poet has already expressed that idea in **συλήσ.** The sense perhaps is 'after shaking off every burden', i. e. 'all my

pursuers'; and this is the most frequent use of *ἀποσείομαι*; *ἵππος ἀπεσείσατο τὸν Φαρνούχεα* Hdt. 7. 88; *τὴν γυναῖκα ἐκκρεμαμένην ἀπ.* Lucian, Tox. 61. Or **κύων** may simply = 'I, poor wretch'; for the introduction of the figure (*κύων*) without *ὡς* or *ὥστε* cf. 1361; *ἐγὼ κύων ὑλακτέω* Hds. 6. 14; Aesch. Pers. 87–90; *ἔρος δαὖτ' ἐτίναξεν ἔμοι φρένας ἄνεμος κατ' ὄρος δρύσιν ἐμπέσων* Sappho 42; 'qui recte vivendi prorogat horam rusticus exspectat,' &c., Hor. Ep. 1. 2. 41.

349. **εἴη**: c. inf. 561, 1153, 1155; Pind. Ol. 1. 118; Isthm. 1. 64.

**μ. α. πιεῖν**: cf. Il. 4. 35, where Zeus tells Hera that she could only sate her rage by devouring Priam raw (*ὠμὸν βεβρώθοις*); see Achilles to Hector Il. 22. 347, 8. *τούτους ὠμοὺς δεῖ καταφαγεῖν* Xen. Anab. 4. 8. 14; the subject population of Sparta 'would gladly eat their lords raw' Hellenica 3. 3; *ἐμπλήσθητί μου πίνων κελαινὸν αἷμα* Eur. fr. 688; 'I would eat his heart in the market-place,' Beatrice in *Much Ado about Nothing*, Act IV, Sc. 1.

**μέλαν**: of all dark colours; *κύανος, οἶνος, αἷμα* in Hom.

**ἐπὶ . . . ὄροιτο**: 'watch over the fulfilment of this'; *ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρονται* Od. 14. 104.

350. *οὔ τι καθ' ἡμέτερόν γε νόον* Il. 9. 108.

351. **μένω** with the infin. means 'I wait for something to happen'; so I cannot follow those who read *μένεις ἰέναι* = *μέλλεις* ('delay'), 'why do you put off leaving me and going to another?' Others translate *προλ. ἰέναι*, 'avoid going'; cf. *οὐδ' ἐθέλω προλιπεῖν τόδε μὴ οὐ στενάχειν* Soph. Elect. 133; this is here unnecessarily harsh. **ἰέναι**: inf. for imperat.; *προλιπ.* )( *φίλει* in the next line, it is appropriately used for the departure of friends and benefactors (here of course with a touch of humour), and this participle occurs very frequently with verbs of going e. g. *σ' ἐκέλευσεν οἴχεσθαι προλιπόνθ' ἡμετέρην φιλίην* 1102; *προλιπὼν εἶσι* 1277; *ἐκπρολιπόντες ἔβαν* 1136; cf. Hes. Shield 1, and other instances in the Index to Paley's Hesiod, s. v. *προλιπών*.

352. **δήν**: cf. 597, 1243.

353. **ἐποίχεο**: used in Hom. of 'begging' and 'attacking', e. g. Il. 5. 330; also simply 'going to' Il. 15. 676.

355. Cf. 1029. 'Be steadfast.' To Theognis, who had suffered greatly from the shifting changes of Fortune, 'Endurance is the crowning quality,' and specially characterizes the *ἀγαθός*; cf. Tennyson's 'O well for him whose will is strong! He suffers, but he will not suffer long', &c. **κακ.**: cf. 'aequam memento *rebus in arduis* servare mentem' Hor. Od. 2. 3. 1.

**ἔχαιρ.**: *ἀνάσχου πάσχων· δρῶν γὰρ ἔχαιρες* Eur. fr. 1075.

356. **ἐπέβαλλεν**: *τοὺς Δελφοὺς δὲ ἐπέβαλλε τεταρτημόριον παρασχεῖν* Hdt. 2. 180; *Μοῖρα ἐπέσκηψε Πέρσαις πολέμους διέπειν* Aesch. Pers. 103.

The word is more appropriate to misfortune; the poet in using it with reference to good fortune wishes perhaps to remind Cyrnus that the same fate is now inflicting disaster upon him.

357. Bgk.[4] needlessly proposed to change *ἔλαβες* into *ἔλαχες*, cf. *λάβῃς ἀνίην* 76, *πενίην ἔλαβον* 385.

358. Cf. 944, 1116. **ἐκδ.**: *κακῶν ὑποδύσεαι ἤδη* Od. 20. 53; *ἐκδῦμεν ὄλεθρον* Il. 16. 99; *ἐξέδυ δίκης* Eur. Suppl. 416; 'ex malis emergere' Ter. Andr. 3. 3. 30. There may be a ref. to escaping from 'a sea of troubles', a very common figure in Greek poetry, e. g. Aesch. Persae 600, Eur. Herc. Fur. 1087.

359. **λίην** is emphatic, 'Do not be too ready to publish your woes'; cf. 442, 655, 6.

**ἐπίφ.**: 'superostendo, prae me fero,' Steph. The active ἐπιφαίνω is rarely found until the post-classical period, e.g. Lucian. Alex. 12. For the midd. and pass. cf. Hdt. 2. 152, Thuc. 8. 42. For the thought cf. *ἀλλοτρίοισιν μὴ προφαίνειν κτλ.* Pind. fr. 42; *ἐκμαρτυρεῖν γὰρ ἄνδρα τὰς αὑτοῦ τύχας εἰς πάντας ἀμαθές, τὸ δ' ἐπικρύπτεσθαι σοφόν* Eur. fr. 557; cf. another excellent parallel Eur. fr. 463.

360. **κηδ.**, 'sympathizers with, persons concerned about'; cf. 645. In Homer = 'chief mourners,' Il. 23. 163, 674. Cf. *ἃ πονεῖ δίχα κηδεμόνων*, 'the woes he bears with none to tend him' (Jebb), Soph. Philoct. 195; Antig. 549; *ἡμᾶς δὲ οἷς κηδεμὼν οὐδεὶς πάρεστιν* Xen. An. 3. 1. 17, 'no one to plead our cause' (Jebb).

361. Cf. 872, 900; *μέγ. π.* Il. 3. 50; **μινύθει** intr. cf. *μινύθει ἔργ' ἀνθρώπων* (through floods) Il. 16. 392; *μιν. ἦτορ ἑταίρων* Od. 4. 374.

363. **κώτ.**, 'cajole, deceive,' cf. 851, 2; be a *φίλος ἀπὸ γλώσσης* (63). Hesych. gl. *κωτ.· κολακεύειν, δολίως ἀπατᾶν. μηδὲ γυνή σε νόον πυγοστόλος ἐξαπατάτω αἱμύλα κωτίλλουσα* Hes. W. D. 373.

**ὑποχ.**: *hap. leg.* in Homer, *ὅτις χ' ὑποχείριος ἔλθῃ* Od. 15. 448; cf. Hdt. 1. 106.

364. The meaning is not 'having admitted of no excuse' (Banks), or 'gib keiner Entschuldigung Raum' (Hartung), but 'offering no excuse in justification of your conduct'. This affords a better contrast to **εὖ κώτ.** 'Lull your enemy's suspicions by fair speeches; having once got him into your power, throw off the mask and take vengeance.'

365. 'Check, restrain yourself with prudence.'

**ἴσχε**: intr. cf. *ἴσχε, μὴ φόβου νικῶ πολύ* Aesch. Choeph. 1052; *χειμῶνος ἴσχουσιν, ὀλίγοι τε γίγνονται* of Indian rivers Arrian 5. 9. 4; *οὐδ' ἐδυνάσθη ἀνσχεθέειν* Od. 5. 320. The midd. is more common in this sense; *ἴσχεο μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν* Il. 2. 247. **νόῳ**: cf. 1237; *νόῳ καὶ βουλῇ φραζόμεθα* Od. 3. 128.

**μείλ.**: cf. *μ. μῦθος, ἔπος* in Hom.

**γλ. . . . ἐπέστω**: cf. 85, 1024; *'Οδυσῆι κάρη ὤμοισιν ἐπείη* Il. 2. 259.

366 = 1030.

367. 1184 *a* has the better reading.

*ὄντ. ἔχ. ν.* |: 814, 1016; *νόον ὄντ. ἔχ.* Il. 22. 382.

368. Cf. 24.

369. The reason for **μωμ.** is given by **ἀσόφων**; cf. *δόξει τις ἀμαθεῖ σοφὰ λέγων οὐκ εὖ φρονεῖν* Eur. Bacch. 480; *κακὸς ἠδὲ καὶ ἐσθλός* | Il. 9. 319.

370. Cf. *μωμήσεταί τις μᾶλλον ἢ μιμήσεται* (Diogenian 6. 74) said to have been inscribed on the paintings of Apollodorus: it was also attributed to Zeuxis. For the play on sound cf. *ἆρά γε γινώσκεις ἃ ἀναγινώσκεις*; Acts 8. 30; *Σῶσος καὶ Σωσὼ σωτήρια τόνδ' ἀνέθηκαν, Σῶσος μὲν σωθείς, Σωσὼ δ' ὅτι Σῶσος ἐσώθη* Simon. 167, with which we may compare an inscription on a Paris monument to Étienne Dolet, 'non dolet ipse Dolet sed pia turba dolet.'

**ἀσόφ.**: *σοφοῖς κἀσόφοις* Pind. Ol. 3. 45.

*ἀσοφία* is used by Lucian.

371. Cf. *ἦλθεν ὁ βοῦς ὑπ' ἄροτρον ἑκούσιος* (erotic) Callim. Ep. 45. 'By dragging me so violently into friendship you are simply driving

an unwilling animal under the car.' There is no reference to the 'yoke of friendship' here.

**ἀέκ. β.**: cf. 651.

372. **λίην** with *προσ*. For the midd. *προσ*. cf. Ar. Eccles. 909; *διὰ τὴν ὁμιλίαν τοὺς ἐραστὰς προσελκύσασθαι* Athen. p. 600 f.

373–92. These lines as they stand cannot form an unbroken whole. They may once have been parts of a complete poem; if so, portions have dropped out before 383. The argument of 372–80 is: 'Although Zeus has sovereign knowledge and sovereign power, he still makes no distinction between good and bad men. 383–92 begins abruptly with *ἔμπης ὄλβ. κτλ.*, words which cannot be directly attached to the preceding lines owing to the difference in tone and the impossibility of finding a subject for *ἔχουσιν* in 377–82. 379, 80 are simply an expansion of 377, 8. It may be that a couplet (or more) originally stood before 383 referring to the prosperity of the wicked, a subject that has no place in the preceding lines; the rest of the poem deals with one theme: 'good men are driven to sin through necessity'; the key-word is not *πενίη*, but the *ἀμηχανίη* that it engenders and the involuntary wrong-doing that ensues.

Mr. Harrison is probably right in detecting a note of 'flippant earnestness' in 373 sqq. *Ζεῦ φίλε*, he says (p. 192), 'is perhaps unique in serious poetry: "my dear Zeus, I am surprised at you".' We may compare *ἦ ῥα μάτην, Ζεῦ φίλε, βοῦς ἐγένου* Antip. A. P. 5. 109; *Ἄχρι τίνος, Ζεῦ, Ζεῦ φίλε; σιγήσω, καὐτὸς ἐρᾶν ἔμαθες*; Asclep. A. P. 5. 167; *Ζεῦ φίλε, τοῦτο μέγα* Callim. Ep. 6.

373. **ἀν.**: c. dat. 803; *πάντεσσι δ' ἀνάσσειν* | Il. 1. 288; after the epic period it is more frequently constructed with a genit.

374. **αὐτός**, 'for yourself, without giving others a share'; cf. 959; Il. 2. 233.

Cf. *ὧν μεγάλη δύναμις* | 34.

376. **ὕπατ.**: *ὕπατοι λεχέων στροφοδινοῦνται* Aesch. Ag. 50; cf. *ὕπατε κρειόντων* in Homer (e.g. Od. 1. 45).

377. **ἀλιτ.** |: cf. 731, 745.

378. *Ἄμασιν ἐν οὐδεμιῇ μοίρῃ μεγάλῃ ἦγον* Hdt. 2. 172; *ἀτιμοτάτῃ ἐνὶ μοίρῃ* Theocr. 14. 49.

379. Cf. *οὔτ' ἐπὶ γηθοσύνας τράπετο νόος* Ap. Rh. 4. 618.

380. Cf. 1262.

381. 'Nothing fixed', 'no definite rule laid down'. Cf. *βροτῶν γε κέκριται πεῖρας οὔ τι θανάτου*, 'a certain goal of death is in no wise fixed' (Gild.), Pind. Ol. 2. 33.

382. **ἥντιν'** has been needlessly emended. A sing. subject can be easily supplied from *βροτοῖσι*, cf. 388; for the omission of *τις* cf. *οὐδέ κεν ἄλλως κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους* (sc. *τις*) Od. 24. 108. For *ὁδὸν ἥντιν'* cf. *πλοῦτον δ' ὃν μὲν δῶσι θεοὶ παραγίγνεται ἀνδρὶ ἔμπεδος* Sol. 13. 9; *τάσδε δ' ἅσπερ εἰσορᾷς χωροῦσι* Soph. Trach. 283.

**ἄδοι**: for the opt. cf. *οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμι* Aesch. P. V. 293, and Sidgwick's notes on this *remote deliberative* in Appendix I to his edition of *Agamemnon*.

'There are clear examples of the simple optative where a question as to the possible or conceivable is put in an abstract way. This optative may fitly be called "dubitative", and is properly compared with the deliberative subjunctive' Jebb on Soph. O. C. 170.

383. **τοὶ δέ** indicates that the subject of *ἔχουσιν* was 'wicked men'.

**ἀπήμ.**. 'unattended by woe'; *ἀπημοσύνη*, 'protection from harm,' 758.

384. **ἴσχ.** : cf. 140, 816; *θυμὸν ἴσχειν ἐν στήθεσσι* ('restrain') Il. 9. 256; connect *ἴσχοντες ὅμως*; **ὅμ.** c. partic. ('although') as 1029. and *νοσῶν ὅμως* Soph. Trach. 1115.

**πενίην** : *θεοὺς δύο ἀχρήστους Πενίην τε καὶ Ἀμηχανίην* Hdt. 8. 111. Alcaeus calls them sisters fr. 92.

385. **τ. δίκ. φ.** : cf. 465.

386. There is no need to change *ἀνδρῶν* to *ἀνδρός* because it is followed by a sing. *τολμᾷ*, cf. *ἀχρήστοισιν ἀνδράσιν . . . αὐτῷ* 865.

**παράγει** : cf. 404, 630. This word is not used by Hom. or Hes. *σοφία δὲ κλέπτει παράγοισα μύθοις* Pind. Nem. 7. 24; Hdt. 1. 91.

387. Cf. 650.

388. **τολμᾷ**, 'he brings himself to bear the burden of.'

**φέρειν** combines two notions: (1) *φέρ. πῆμα*, &c., 'endure': (2) *φ. καρπόν*.

389. **χρημ.**, 'poverty'; cf. 394, 560, 670. We find one other example in Stephanus; *χρησμοσύνη* is frequently used in the same sense.

**εἴκων** : *πενίῃ εἴκων ἀπατήλια βάζει* Od. 14. 157 (the only instance of *πενίη* in Homer). Cf. *κέρδεσιν εἴκων* Th. 823.

**διδ.** : cf. 651; *ἀλλ' ἔχει νόσον πενία, διδάσκει δ' ἄνδρα τῇ χρείᾳ κακόν* Eur. El. 376.

393–400 should not be joined on to 383–92. They have been placed here as a reply to the preceding lines; 383–92 tells us that the good man is driven by poverty to forsake his principles and commit base actions. According to 393–400 it is endurance (see on 355) that distinguishes good men from bad, and keeps them from transgressing the laws of justice and society even in the storms of calamity. The second poem appears to have been modelled on the first; there is a striking similarity in diction. *τὰ δίκαια φιλεῦντες* (385) no longer in poverty; *τὰ δίκαια φρονεῖ* (395) even in poverty: *τολμᾷ* (388) = *τολμᾶν χρή* (398), *φέρειν* 388 and 398. *τὰ δίκ.* is in each case followed by a form of *ὥστε*; *ἰθεῖα γνώμη* (396) is certainly an answer to *βλάπτουσ' ἐν στ. φρένας* (387); *κρατερῆς ὑπ' ἀνάγκης* (387) in contrast to *αἰεί* (395), so also *παράγει* (386) )( *ἰθεῖα γν.* (396) which does not swerve aside. The *θυμός* of one is driven (386), the other is guided by *νόος* (395). In 383–92 poverty obliterates the difference between good and bad; acc. to 393–400 it only serves to accentuate it, and turns the searchlight (*φαίνεται* 394) on the excellence of the good man. Penury may hold him in her grip (*κατέχῃ* 394), but he does not yield to her (*χρημ. εἴκων* 389), and he is not driven to commit the *κακὰ πολλά* of 388, 9. 398–400 = 388–90; *αἰδ. φίλ.* (399) )( *οὐλομ. ἐριδ.* (390); *φ. ὀλεσ. ὅρκ.* (399) )( *ψευδεά τ' ἐξαπάτας τ'* (390).

393. **π. ἀμείν.** ] : Il. 6. 479, Hes. W. D. 19.

394. **φαίνεται**, 'is clearly seen'; cf. 550. *Τρώων καιόντων πυρὰ φαίνετο* Il. 8. 561.

396. **ἐμπεφ.**, 'is implanted.' *ἐλπὶς ἥτε νέων στήθεσιν ἐμφύεται* Simon. 85. 6.

397. **ἕπετ.**, 'cannot adapt itself to good or bad fortune.' Cf. 443, 4.

398. Cf. 658. **τὰ καὶ τά**, 'this and that,' occurs frequently in Pindar; it always means *divers things*; according to the context these may all be good, or some may be good and others bad. *Ζεὺς τά τε καὶ τὰ νέμει* Isthm. 5. 52; Pyth. 7. 24 (see Bury on Nem. 1. 29).

399. Cf. note on 200. **ὀλεσ.** cf. *ὀλεσίμβροτος* Orph. Lith. 444. For the ruin wrought by *ὅρκος*, cf. Hes. Th. 231, 2; W. D. 804.

400. **Ἐντρ.** is best taken as a proper name (Harrison). Bekker reads *Εὐτρ.*, Sitzler *εὐτράπελ'*.

*εὐτράπελος* means 'shifty', *ἔπος* Pind. Pyth. 4. 105 (other MSS. *ἐντρ.*); *κέρδεα* (v. l. *ἐντρ.*) Pyth. 1. 92. B. H. C. acting on a suggestion made by Bgk.[4] in his cr. notes assume a lacuna after *ὅρκους*; the missing couplet lead up to *ἐντράπελ'* (? shameful), not an inappropriate word in this connexion.

**μῆνιν ἀλ.**: Il. 5. 444.

401. Cf. 335. *νοῆσαι δὲ καιρὸς ἄριστος* Pind. Ol. 13. 48; *μηδὲν ἄγαν· καιρῷ πάντα πρόσεστι καλά* Sodamus ap. Schol. Eur. Hipp. 263.

403. Cf. 229. *εἰς ἄφενον σπεύδοντ'* Hes. W. D. 24.

404. **πρ.**, 'deliberately, intentionally,' as Hes. W. D. 667, or perhaps = *φιλόφρων* as in *φιλόφρων παρασαίνει Ἄτα* Aesch. Pers. 97 (MSS. *παράγει*); cf. Soph. Antig. 621–5.

**ἀμπλ.**, here = 'loss' (= *ἄτη* 631), as *ἀρετή* = 'success'.

405. Cf. *θῆκε νικᾶσαι*, 'made him conquer,' Pind. Nem. 10. 48.

407, 8. 'Though most dear to me you failed (to get something); your failure is due to want of understanding on your part.' **αἴτ.**, cf. *οὔτι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν* Il. 3. 164.

408. Cf. *ἡ δ' οὔ τι νοήματος ἤμβροτεν ἐσθλοῦ* Od. 7. 292.

409, 10. See App. **κατ.**, 'lay by,' Hes. W. D. 601; *παισὶ δὲ αἰδῶ χρὴ πολλὴν οὐ χρυσὸν καταλείπειν* Plat. Laws 729 B.

411. *οὐ μέν τι κασιγνήτοιο χερείων γίγνεται ὅς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ* Od. 8. 585; cf. 34–6 where the advantages of associating with *ἀγαθοί* are enumerated: (1) they have *μεγάλη δύναμις*; (2) one can learn good lessons from them (*ἐσθλὰ μαθήσεαι* 35); (3) with the *κακοί*, *ἀπολεῖς καὶ τὸν ἐόντα νόον*. For the value of *γνώμη*, cf. 1171, 2.

413, 14. Cf. 470, 508, 842, 884. **θωρήξομαι**: see Introd., p. 52. For further exx. cf. *ἐπαφρίζοντι ποτῷ φρένα θωρηχθέντες* Nicander Al. 32; *ἀλόχῳ ποτὲ θωραχθεὶς ἔπεχ' ἀλλοτρίᾳ Ὠαρίων* Pind. fr. 72; *θωρηχθείς· μεθυσθείς* Phryn. in Bekk. Anecd., p. 43. Phryn. adds *χρήσῃ σὺ τῷ κάτοινος μᾶλλον*. In Ath. Polit. ch. 34, we read that Cleophon appeared in the Ecclesia *μεθύων καὶ θώρακα ἐνδεδυκώς*, where, I think, the writer hints at the other use of *θωρήσσω*.

414. **ἐξάγειν**: in Hom. *educere*, here *incitare*. *ἐπὶ τὰ πονηρότερα ἐξῆγον τὸν ὄχλον* Thuc. 6. 89; *ἔρως τις ἐξάγει* Eur. Alc. 1080.

**δεινὸν ἔπος**: Od. 8. 408.

417, 18. See on 447–52; cf. 119, 20, 499.

'I am rubbed (on or with the stone) like gold side by side with adulterated gold (i.e. containing an admixture of lead).' *ἐν λιθίναις ἀκόναις ὁ χρυσὸς ἐξετάζεται διδοὺς βάσανον φανεράν· ἐν δὲ χρυσῷ ἀνδρῶν ἀγαθῶν τε κακῶν τε νοῦς ἔδωκ' ἔλεγχον* Scol. by Chilon ap. Diog. Laert. 1. 71; *τὸν χρυσὸν τὸν ἀκήρατον αὐτὸν μὲν ἐπ' ἑωυτοῦ οὐ διαγινώσκομεν, ἐπεὰν δὲ παρατρίψωμεν ἄλλῳ χρυσῷ διαγινώσκομεν τὸν ἀμείνω* Hdt. 7. 10; *παρὰ χρυσὸν ἑφθὸν ἀκήρατον οὐδὲ μόλυβδον ἔχων* Simon. 64. 'For the business of money-changing the bankers kept by

them scales and touch-stones (*βάσανος*),' Whibley, *Comp. Gk. Stud.* § 478. See on 450.

417. **μόλιβδος.** Here and 1105 in view of the practically unanimous testimony of the MSS. (all but *g* which has *μολύβδῳ* 1105) I have accepted the form *μολίβδῳ* in preference to *μολύβδῳ* (Herwerden, Bergk, and others). The form with *υ* was probably the only one used by native Ionic writers of the early period. In Homer we have *μολύβδαινα* and *μόλιβος*. Attic inscriptions present *βίβλος* (Ionic *βύβλος*) as early as 400 B.C. See Weir Smyth, *Ionic Dialect*, § 155.

418. **ἐν. λόγος.** As the metaphor is probably taken from banking, we may take *λόγος* to mean 'count, balance'. 'The balance of excellence is on our side.' Harrison explains *λόγος* as *ratio* 'claim', 'ground'; it is rather *ratio* in the sense of 'account, credit'. Others hold **λ. ὑπερ.** to be simply a periphrasis = **ὑπερ.**; if so, cf. *εἰς λόγον τιμῆς*, 'for honour,' Ignat. *Ep. Philad.* 11, *εἰς λόγον Θεοῦ*, 'in the matter of God,' Ignat. *Ep. Smyrn.* 10.

**ὑπερτερίη** (= *ὑπεροχή*) is *hap. leg.* in this sense. Homer uses it once to denote a part of a chariot. *ὑπέρτερος* often = 'more excellent' in Homer (e.g. Il. 11. 290, 786). Hesych. gives *ὑπερτερίῃσι· νεωτερισμοῖς, ὑπερηφανίαις.*

419. 'Though I understand them, I let them pass by.' Cf. 267, 8, 669, 70.

421. **θύρ. οὐκ ἐπίκ.** *θύραι δ' ἐπέκειντο φαειναί* Od. 6. 19.

*τόδε μὲν οὐκέτι στόματος ἐν πύλαις καθέξω δυσεκπέρατον ὀλοὸν κακόν* Eur. Hipp. 882; *ἀθυρόστομος* 'Αχώ Soph. Phil. 188; *ἀπύλωτον στόμα* Ar. Frogs 838; *θοῦ, Κύριε, φυλακὴν τῷ στόματί μου καὶ θύραν περιοχῆς περὶ τὰ χείλη μου* LXX Psalms 140. 3; *γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος φειδωλῆς* Hes. W. D. 719.

422. **ἁρμόδ.**, 'tight-fitting'; cf. *θύρας πυκινῶς ἀραρυίας* Od. 21. 236.

**ἀμέλητος**, *hap. leg.*, but cf. *τῶν τοιούτων ἀμελητέον* Isocrat. Evag. 8; *ἀνὴρ οὐκ ἀμελητέος* Luc. Tim. 9; *ἀμελητί* Luc. Tim. 12. 'Men busy themselves with much that does not concern them.'

424. **ἢ τὸ κακόν** is certainly spurious, nor has any adequate emendation been suggested. It may be a gloss on **λῷιον** that has crept into the text or been inserted to fill in a lacuna; or the whole line may be an interpolation. See on 1194.

425 sqq. See Appendix.

Pessimism begins with Homer, *οὐ μὲν γάρ τί πού ἐστιν ὀιζυρώτερον ἀνδρὸς πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει* Il. 17. 446; *οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο πάντων . . . ἕρπει* Od. 18. 130; *πλείη μὲν γὰρ γαῖα κακῶν πλείη δὲ θάλασσα* Hes. W. D. 101.

426. *ὀξέος ἠελίοιο* | : H. Ap. 374, 'piercing'; cf. Il. 14. 345.

427. *θάπτε με ὅττι τάχιστα, πύλας 'Αίδαο περήσω* Il. 23. 71. The man's *ψυχή* will go to Hades, and the man himself will lie under the earth heaped upon him; cf. 568; Il. 1. 3.

428. Several edd. have abandoned the MSS. reading for *γαῖαν ἐφεσσάμενον* (Sext. Empir. who quotes the line) or *γῆν ἐπιεσσάμενον*, which occur often in Gk. Lit. Cf. *'Αργείαν γαῖαν ἐφεσσάμενος | ἂν ἐπί οἱ βαθύκολπος ἀμάσατο δάκρυσι νύμφα* A. Pal. 7. 446; *κοινῇ γῆν ἐπιέσασθαι μᾶλλον ἢ ζῆν μετ' αἰσχυνομένου αἰσχυνομένη* Xen. Cyr. 6. 4. 6; Pind. Nem. 11. 16; A. Pal. 7. 238, 299, 480. Objection has been raised against *ἐπαμησ.* because the word generally refers to relatives or friends of the dead, e.g. Hdt. 8. 24. But we have an exact

parallel to our passage in Homer where Odysseus made himself a bed to lie on, *εὐνὴν ἐπαμήσατο* Od. 5. 482. So here, 'never to be born is best; the next best is to dig a grave for yourself and lie in it.' Cf. *αὑτὸν ἐγκρύψας καὶ τῆς φυλλάδος ὅσον πλεῖστον ἠδύνατο ἐφ' ἑαυτὸν ἐπαμήσας* Heliod. Aethiop. 2. 20.

429 sqq. See Appendix.

**φρ. ἐσθ.** |: Il. 17. 470.

430. **ἐνθ.**: cf. *ἐνθεὶς σύνεσιν* Eur. Suppl. 203.

*ὅλως μὲν γὰρ οὐδεμίαν ἡγοῦμαι τοιαύτην εἶναι τέχνην ἥτις τοῖς κακῶς πεφυκόσιν σωφροσύνην ἂν καὶ δικαιοσύνην ἐμποιήσειεν* Isocr. adv. Soph. 25.

**τοῦτο ὅστις**: for the construction cf. 705–7.

432. 'Sons of Asclepius,' here = *ἰατροί*. In Homer Ascl. appears as a skilled physician, and his sons Podalirius and Machaon inherit their father's skill (Il. 2. 732). There were famous schools of medicine claiming descent from him in Rhodes, Cos, and Cnidus. Many renowned physicians from other districts put forward a similar claim.

433. **ἀτηρ.**, 'ruined.' See on 634.

439. **νήπιος** (like *σχέτλιος*) is frequently used by Homer and Hesiod at the beginning of a verse as an exclamation without a verb, 'Ah! foolish he' . . .; cf. Il. 2. 38; Hes. W. D. 40.

440. **ἐπιστρ.** |: 648, 'pay heed to,' cf. *τοῦδε ἐπεστρέφοντο* Soph. Phil. 599; *τῆς λευκῆς καλάμης οὐδὲν ἐπιστρέφομαι* A. P. 5. 48.

441. *οὐ γάρ τις ἐπιχθονίων πάντα γ' εὐδαίμων ἔφυ* Bacchyl. 5. 54; *οὔτι μάταν θνατοῖσι φάτις τοιάδε βοᾶται ὡς οὐ πάντα θεοὶ πᾶσιν ἔδωκαν ἔχειν* A. Pal. 12. 96.

**πανόλβιος**: H. Dion. 54; *πάνολβος* Aesch. Suppl. 582.

442. *ὁμῶς* is the reading of *A*; the rest read *ὅμως*.

**ἐπίδ.**, 'making no display of it'; cf. *ἐπιφαίνω* (359) and *θέλων μὴ ἐπίδηλος εἶναι τοῖσι Ἕλλησι* Hdt. 8. 97; *κλέπτων δήπου 'στ' ἐπίδηλος* Ar. Eccles. 661.

444. Cf. 214. **δόσεις**: cf. Il. 20. 265, 6; H. Dem. 147, 8; Il. 3. 65, 6; *ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν θεῶν διδόντων* Aesch. Pers. 293.

445. **ἐπιτ.**: cf. *σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν* Od. 1. 353. Corsenn (Quaest., p. 33) proposed to read *δόσις* (way of giving) . . . *ἐπέρχεται* because the 4th foot when followed by the Bucolic Caesura must be a dactyl; but cf. *οὐδὲν ἐν ἀνθρώποισι μένει χρῆμ' ἔμπεδον αἰεί* Simon. 85.

447. Besides the lit. 'wash' there is also present the idea of 'abuse', 'thrash', 'lather' cf. 'laver la tête à', and the Welsh 'golchi' ('wash'). The meaning is 'mud won't stick to me'. Cf. *πλ.* 'abuse' Ar. Ach. 381; *πλύνεται· λοιδορεῖται, ὑβρίζεται κακῶς* Hes.; cf. *ἐκάθηρε*, 'dusted,' Theocr. 5. 119.

448. **λευκὸν ὕδωρ**, 'clear water.' *ὕδατι λευκῷ* Il. 23. 282, Od. 5. 70.

**ῥεύσομαι** is rare in Attic, frequent in the Ionic of Hippocrates.

449. Cf. 499, 1105, 6. **ἄπ.**, 'cleansed in the melting-pot,' Hdt. 1. 50; cf. *πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου* 1 Ep. Peter 1. 7.

450. See on 417, 18. *Λυδία μὲν γὰρ λίθος μανύει χρυσόν, ἀνδρῶν δ' ἀρετὰν σοφία τε παγκρατὴς τ' ἐλέγχει ἀλάθεια* Bacchyl. fr. 10. The *lapis Lydius* was a flinty slate, black, grey, or white, and the result was judged by the colour of the mark made, cf. Pliny 33. 8.

451. **χροιή**, 'face, surface,' used with *ἄνθος* 1017.

**ἰός**: especially rust on iron or brass, which would be used to adulterate gold.

452. **εὐρώς**, 'mould'; cf. Διὸς παῖς ὁ χρυσός· κεῖνον οὐ σὴς οὐδὲ κὶς δάπτει Pind. fr. 222, attrib. by some to Sappho.

**ἄνθος**, 'brilliant colour'; used most frequently of *red*, cf. ἐρυθρὸν ἰδεῖν 450; βαπτὸν ἁλὸς πολιῆς ἄνθεσι Antip. A.P. 6. 206.

**καθαρόν**: as so frequently, the end of the elegy reverts to the beginning (*κ.* = ἀμίαντον 447).

453. **λαγχάνω**: c. acc. in Homer. *μέρος* = *μοῖρα*, cf. 150.

454. **ἄφρ.**: )( *σώφρ.* as in 497.

456. **εἶ**: according to Weir Smyth, 'Attic εἶ (morphologically an older form than εἶς) has been introduced into Th. 456, Anacr. 57, Hdt. &c.,' *Ion. Dial.*, p. 589. It also occurs Batrachom. 13. But our poem may be of later date than the genuine elegies of Theognis.

457. **σύμφορον**: ἡ πενίη . . . σύμφορός (ἐστι) 526 and λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί Hes. W. D. 302. For the sentiment cf. πικρὸν νέᾳ γυναικὶ πρεσβύτης ἀνήρ Eur. fr. 804.

458. ἀλλ' οὐ πηδαλίοισιν ἐπείθετο νηῦς εὐεργής H. Ap. 418. πηδάλιον = χαλινός in Aesch. Sept. 206, an excellent illustration of the prominent place occupied by the sea in the Greek mind.

459. **ἄγκ.** is used metaphorically = 'support' in Eur. Hec. 80, Hel. 277; cf. ἐσχατιαῖς ἤδη πρὸς ὄλβου βάλλετ' ἄγκυραν Pind. Is. 6. 12; ib. Ol. 6. 101; οἰόμενος ἐπὶ δυσὶ βουλαῖς ὥσπερ ἀγκύραις ὁρμοῦσαν ἧττον ἐν σάλῳ τὴν πόλιν ἔσεσθαι Plut. Sol. 19. Sens. erot. as in our passage, ἱλαρὴ κατάστηθι φίλον πρὸς ἄλλον· νηῦς μιῆς ἐπ' ἀγκύρης οὐκ ἀσφαλὴς ὁρμοῦσα Herodas 1. 41, and 'nam melius duo defendunt retinacula navim' (of a second lover) Propert. 2. 22. 41.

**ἀπορρ. δεσμ.**, cf. (in a somewhat similar context) βρόχον ἀπορρήξας 1099; ἄνευ δεσμοῖο μένουσι νῆες Od. 13. 100.

460. **ἐκ νυκτῶν**: cf. ἐξ ἡμέρας, 'in the day-time,' Soph. Elect. 780; μάταιος ἐκ νυκτῶν φόβος Aesch. Choeph. 287; ἐκ μεσημβρίης Archil. 74. 3 (at midday).

461. **ἀπρήκτ.**, 'that cannot be accomplished', 'impossible'; cf. 1031; in 1075 it means 'not done'.

τί γὰρ ἐλαφρὸν ἔτ' ἐστὶν ἄπρακτ' ὀδυρόμενον δονεῖν καρδίαν; Bacchyl. fr. 8.

**νόο̄ν**: in caesura; cf. εὔβουλο̄ς 329.

**ἐπ'**: cf. 1031, 1149. ἐπὶ ἔργῳ θυμὸν ἔχων Hes. W. D. 444; ἐπὶ μείζοσι γάμοις τὴν διάνοιαν ἐπέχων Plat. Laws 926 B; with simple dat. ἐπεῖχε τῷ πολέμῳ τὴν γνώμην Plut. Aem. P. 8.

For the interruption caused by **μηδὲ μενοίνα**, cf. οὐ καλῶς βιοῖς παράμενε κεὐτυχεῖς τὰ πάντα Sotades ap. Stob. 3. 39; τίνες κατῆρξαν, πότερον Ἕλληνες, μάχης; Aesch. Pers. 351. Bgk.[4] quotes Theocr. 29. 3, Theocr. Ep. 21. 1.

463, 4. The emphatic words are **εὐμαρέως** and **χαλεπῷ**. δειλόν (MSS.) is corrupt; we require a word implying *greatness* in good or bad; we cannot twist χρ. δ. to mean 'a great crime'. Hecker's ἐπίδηλον, 'conspicuous, splendid, brilliant,' gives excellent sense, and is closer to the MSS. reading than Bgk.'s καλόν. A careless scribe wrote δειλόν because he was probably thinking of the constant combination of δειλ. and ἀγ. in Theognis.

464. **ἔπι**, 'belongs to'; almost = ἕπεται 410. For ἔπι = ἔπεστι, cf. Il. 21. 110.

The opposite sentiment is expressed in Hes. W. D. 287 *τὴν μέν τοι κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι ῥηϊδίως.*

465. 'Wear yourself out in the pursuit of goodness'; or *τρ.* = 'versari in', 'occupy yourself with, practise'. *μηδὲ τρίβεσθε κακοῖσι* Il. 23. 735.

466. **αἰσχρ. κ.**: cf. 608. Cf. *μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἶσ' ἄτῃσιν* Hes. W. D. 352; *μηδ' ἡ βία σε μηδαμῶς νικησάτω τοσόνδε μισεῖν* Soph. Ajax 1334. **ἔῃ**: cf. 1354 and Od. 19. 329.

467–96. See Introduction, p. 97.

The poet has left his seat; he is now standing before the assembled company and addresses his first remark to the comrade who is presiding over the symposium. In 467–74 he tells him how to act in relation to his fellow-revellers, in 475–8 he dilates upon his own condition; 479–92 contain good advice on moderation that is excellent from a man who is himself half-seas over. He then (493) turns to the company and exhorts them to practise brotherly love. The poem ends and begins with the same theme, 'How to conduct a symposium.'

467. There is no reason to suspect **τῶνδ'**; it means 'the friends I see here before me'; **παρ' ἡμῖν**, 'in our company.'

*μή μ' ἐθέλοντ' ἰέναι κατερύκανε* Il. 24. 218; *ἶσόν τοι κακόν ἐσθ' ὅς τ' οὐκ ἐθέλοντα νέεσθαι ξεῖνον ἐποτρύνει καὶ ὃς ἐσσύμενον κατερύκει* Od. 15. 72. *ἐρύκω* c. infin. Pind. Nem. 4. 33.

470. (1) **μαλθακός**: cogn. Eng. *mild.* (2) **μαλακός**: (1194) cogn. *mulceo*, *ἀμαλός*; both = 'soft'. *μαλακὸς ὕπνος* Il. 10. 2, *εὐνή* Il. 9. 618, *κῶας* Od. 3. 38; *μαλθακὸς ὕπνος* Hes. ap. Ath. p. 428; *μαλθ. αἰχμητής*, 'soft-hearted, coward,' Il. 17. 588; *ὕπνω μαλακώτερα* (wool) Theocr. 5. 51; *ἡ μαλακότης ὕπνος* (soft things) Herodas 6. 72; 'somno mollior herba' Verg. Ecl. 7. 45.

472. *τὸ πρὸς βίαν πίνειν ἴσον πέφυκε τῷ διψῆν κακόν* Soph. ap. Ath. p. 428.

473. **παρασταδόν**, 'standing by'; same pos. Od. 10. 173.

**οἰνοχ.** The subject is frequently omitted when a particular person is naturally associated with the verb, here the *οἰνοχόος*; cf. *οἰνοχοεύει* without a subj. Od. 21. 142; *χευάντων* Od. 4. 214. Hdt. 2. 38 has *τρίχα ἢν καὶ μίαν ἴδηται* (i. e. the official in charge); *ἐπειδὰν ἔρηται τὸν μέλλοντα κληροῦσθαί τιν' ἀρχήν* Ath. Pol. 7; *ταῦτα δ' ἀνερωτήσας 'κάλει' φησίν 'τοὺς μάρτυρας'* ib. 55; sc. 'the official'. For a similar use of the plural cf. *ὁπόταν πίνωσιν* ('men drink') Th. 989 and *ἐπερωτῶσιν δ' ὅταν δοκιμάζωσιν* Ath. Pol. 55.

474. **γίνεται** c. infin.: cf. 639. **ἁβρ. π.** = *genio indulgere.*

475. **μέτρον**, 'just enough'; )( *ὑπὲρ. μ.* 501; cf. 837, 844; *Βάκχου μέτρον ἄριστον ὁ μὴ πολὺ μηδ' ἐλάχιστον* Euenus 2. 1.

**μελιηδ. οἶν.**: Od. 18. 426; cf. *μελίφρων οἶν.* Od. 7. 182; *ἀλλὰ πέπον, μέτρον γὰρ ἔχεις γλυκεροῖο ποτοῖο, στεῖχε* Panyasis ap. Ath. 36.

476. **λυσικάκου**: cf. *ὕπνος, λύων μελεδήματα θυμοῦ, λυσιμελής* Od. 20. 56; *λυσιπόνοις θεραπόντεσσιν* (relieving their masters) Pind. Pyth. 4. 41.

477. **δείξω** (*cg*) which Bgk.[4] accepts, represents an attempt to solve the difficulty felt by a scribe who either did not understand *ἥξω* or found *ειξω* (= *ηξω*) in the text he was copying. Mr. H. Richards reads *ἥκω*, following Athenaeus, and he compares *εὖ ἥκειν, κακῶς ἥκειν* and three similar uses of the verb by Sophocles. 'In Theognis *ὡς οἶνος κτλ.* shews that this is the meaning; he is

just in the state which is (to use Hamlet's word) "most gracious".' Mr. Harrison very pertinently asks: 'But will not the future ἥξω serve? It means "I *shall be* in the most gracious state (when I reach home)"' (p. 325). In estimating the value of Athenaeus for fixing our text, we should remember that his quotation begins with ἥκω, and in a passage detached from its setting the present might very naturally replace the future, as in the case of all who quote 175 ἣν δὴ χρὴ φεύγοντα was changed to χρὴ πενίην . . . to make the line more adapted for a separate existence. The poet means that his present condition (οὔτε τι γὰρ &c.) is an indication of his fitness for sleep when he gets home.

**ἥξω**, sc. οἴνου: cf. χώρην ὡρέων ἤκουσαν οὐκ ὁμοίως Hdt. 1. 149; πῶς ἀγῶνος ἥκομεν; Eur. El. 751; τοῦ βίου εὖ ἥκοντι Hdt. 1. 30.

478. Cf. 840.

479. 'ac ne quis *modici transiliat* munera Liberi' Hor. Od. 1. 18. 7.

480. **αὐτοῦ** = αὑτοῦ: cf. τὴν δ' αὐτοῦ πόλιν Tyrt. 10. 3; τὴν αὐτοῦ φιλέει Il. 9. 342. **καρτ.**: c. genit. Ἀσίης καρτερὸς μηλοτρόφου Archil. 26; οὐκέτι καρτεροὶ σφῶν ἦσαν Arrian 7. 11. 3; ὃς ἁμῶν καρτερὸς εἴη Theocr. 15. 94.

481. **ἀπάλ.**, 'foolish'; see on 281.

**νήφοσι**: (only here and 627) like εὐδαίμοσι, ἐλάσσοσι. Hesych. has νήφονες· νήφοντες.

483. Cf. 502.

485. **ὑπαν.** generally means 'rise as a sign of respect'; ἕδρας ὑπανίστανται βασιλεῖ Xen. Rep. Lac. 15. 6; but cf. Cyrop. 2. 4. 19, where it is used of a hare rising; cf. ἐξανίστασο πρὸ μέθης Isocr. ad Demon. 33. **βιάσθω**: cf. 466, 503. The Chinese *Book of Odes* takes a different view: 'Happily and long into the night we drink, And none go home till all be drunk.'

486. **ἐφημ.** |: 656, 966, 'day-labourer'. οἱ παλαιοὶ Σπαρτιᾶται τοὺς Εἵλωτας ἐν ταῖς ἑορταῖς πολὺν ἀναγκάζοντες πίνειν ἄκρατον, εἰσῆγον εἰς τὰ συμπόσια τοῖς νέοις οἷόν ἐστι τὸ μεθύειν ἐπιδεικνύντες Plut. Demetr. 1. 2. *Noblesse oblige*, drunkenness is βάναυσος and ἀνελεύθερος.

**γαστήρ**: cf. πῶς γὰρ ὅστις ἔστ' ἀνὴρ γνάθου τε δοῦλος νηδύος θ' ἡσσημένος κτήσαιτ' ἂν ὄλβον; Eur. fr. 284.

487. **ἢ π. μ. πῖνε** violates the convivial etiquette of the Greeks; 'lex in Graecorum conviviis optinetur; "aut bibat, aut abeat!"' (ἢ πῖθι ἢ ἄπιθι) Cic. Tusc. 5. 41.

**ἔγχεε τοῦτο**: for the position of τοῦτο cf. 'ὀᾶ', τοῦτ' ἔπος γυναικοπληθὴς ὅμιλος ἀπύων Aesch. Pers. 122; 'μηκέτ' ἐσέλθῃς,' τάδε φωνῶν Agam. 1334.

**μάταιον** | : 507 on a similar subject.

489. **φιλοτήσιος** (fem. -ία also occurs): sc. κύλιξ, 'cup of friendship, loving-cup.' Aeschines συνεστεφανοῦτο καὶ συνεπαιώνιζε Φιλίππῳ καὶ φιλοτησίας προὔπινεν, 'drank his health,' Demosth. F. Leg. p. 380; φιλοτησίαν προπίνειν· ἡνίκα τις ἐν τῷ ἀρίστῳ φιάλης τὸ μέρος πιὼν τὸ λοιπὸν παράσχῃ φίλῳ καὶ τὴν φιάλην χαρισάμενος Suidas.

**πρόκειται**, 'is for a wager,' 'is a prize'; cf. τοῖσι δὲ καὶ προὔκειτο μέγας τρίπος ἐντὸς ἀγῶνος Hes. Sh. 312. προκείμενα ἆθλα is common in classical prose.

490. **ἐπὶ χειρὸς ἔχεις**: '*sub manu habes.* ἐπὶ χεῖλος ἄγεις cum Bergkio Hiller, perperam; nam ad labra ἄγει etiam τὴν φιλοτ. ceterosque calices,' Crusius.

491. *leg.* **ἀρνεῖσθαι**; *A* (αἰνεῖσθαι) is carelessly written here; cf.

*πολλόν* 492, *συνάπατι* 495. The active *αἰνεῖν* is used in the sense 'decline with thanks'; there is no instance of the middle with this meaning, but *ἐπαινεῖσθαι* (=*ἐπαινεῖν*) appears to have been used by Themist. Or. 16. p. 200. Cf. *νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσθαι* Hes. W. D. 643. **ἀνίκ.**: a new definition of a victor in a drinking contest, viz. not the man who can drink most, but the man who after very copious draughts can still control his tongue. **ἀνίκ.**, 'invincible,' as in Pind. Pyth. 4. 91; cf. Th. 971.

492. **πολλάς**: for the ellipse cf. *ἑτέραν ἔγχεον* Ar. Knights 121; *πέπωκεν ἐκ καινῆς* Herodas 1. 25; cf. *χιλίας ἐγκόψαι* (*πληγάς*) ib. 5. 33.

493. Cf. 1047, 981; Anacr. 94 affords a good parallel.

494. **ἔριδος** should be retained. I have found no instance of the middle *ἀπερ.* with an accus. of the object (as MSS. Th. 1207, but not A); 'keeping from strife with one another,' *γῆς ἀπερυκόμενος* 1210, act. 775. For the genitives cf. *Πινδάροιο ποτ' ἔριν* Corinna 21; *κατ' ἔριν τὴν Ἀθηναίων* Hdt. 5. 88.

**δήν**, 'for a long time'; cf. 597, 1243.

495. Cf. *ἐνὶ ἑκάστῳ ἰὼν ἐς συνουσίην καὶ συνάπασι* Hdt. 6. 128; *ὡς δὲ ἀπὸ δείπνου ἐγένοντο, οἱ μνηστῆρες ἔριν εἶχον ἀμφί τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον* ib. 129.

498. Cf. 580, 629; *κοῦφον ἔχων θυμὸν πόλλ' ἀτέλεστα νοεῖ* Simon. 85. 8.

Cf. note on 622.

499. Cf. *οἶνος γὰρ ἀνθρώποις δίοπτρον* Alcaeus 53; *οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεα* ib. 57 (= Theocr. 29. 1); *οἶνος ἔρωτος ἔλεγχος* Asclep. A. P. 12. 135; *οἶνος ἐλέγχει τὸν τρόπον* Callias A. P. 11. 232.

**ἴδριες ἄνδρες** |: Od. 7. 108.

500. *χρόνος . . . ἀνδρὸς ἔδειξε νόον* Simon. 99.

501. **ἤρατο**: cf. *ἀειρόμενος* 976. *ἄρασθαι· προσενέγκασθαι· Κρατῖνος Τροφωνίῳ· οὐ σῖτον ἄρασθε* in an old Lexicon; *τοιοῦτον σῖτον προσφέρεσθαι* Xen. Cyrop. 4. 2. 41; *καὶ τὸν ἄκρατον ἕλκωμεν, κύλικας μείζονας αἰρόμενοι* Ruf. A. P. 5. 12.

503. **οἰνοβαρέω** does not seem to be used elsewhere except in the Od., and there only in the form *οἰνοβαρείων*, Od. 9. 374. *οἰνοβαρής* occurs once in Hom. (Il. 1. 225), Simon. uses it A. Pal. 7. 24. 5; cf. *οἴνῳ βεβαρηότες* Od. 3. 139. Cf. *vino gravatus* (Verg.), *gravis* (Ovid).

504. **γνώμης** is far better than *γλώσσης* which some have adopted; *νόον* in 507 is conclusive: *I* have no reason nor can I stand up straight; *wine* may have intelligence and steady legs.

Cf. 1186, 1242. **ταμίης**, 'lord of, master over.' *Ζεύς* is *τ. πολέμοιο* ('dispenser of battle') Il. 4. 84. We have a closer parallel in *τ. Κυράνας* Pind. Pyth. 5. 62; *ταμίαι Σπάρτας* Nem. 10. 52; *τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν ταμίαν γενέσθαι* Thuc. 6. 78. 3. I cannot see how Mr. Harrison, after citing this passage from Thuc., can find the use of *τ.* in the Theogn. a 'peculiar' one.

*ὅστις ἄδην πίνει, οἶνος δέ οἱ ἔπλετο μάργος, σὺν δὲ πόδας χεῖράς τε δέει γλῶσσάν τε νόον τε δεσμοῖς ἀφράστοισι* Hesiod, Eoiae ap. Ath. 428.

505. Cf. 843. *πάντα ὥσπερ τοὺς πυρέσσοντας περιφερόμενα ὁρᾶν* Athen. p. 156; *ὁ δ' οὐρανός μοι συμμεμιγμένος δοκεῖ τῇ γῇ φέρεσθαι* Eur. Cycl. 578; 'cum iam vertigine tectum ambulat et geminis exsurgit mensa lucernis' Juv. 6. 304.

*πίνειν ὁπόσον κεν ἔχων ἀφίκοιο οἴκαδ' ἄνευ προπόλου* Xenophanes 1. 17. See an excellent parallel Xen. Cyrop. 8. 8. 10.

507. | κ. ν. ἐν. στήθεσσι Od. 20. 366. For the seat of intelligence cf. 'laevae parte mamillae nil salit Arcadico iuveni' Juv. 7. 159.

508. Cf. 546, 1378.

511. Last words to a parting guest.

An echo of | ἦλθες, Τηλέμαχε, γλυκερὸν φάος Od. 16. 23.

β. δ. π. ἀν. : cf. μακρὰ κέλευθα διήνυσαν H. Dem. 380.

νηῦς ἀνύσειε θαλάσσης ὕδωρ Od. 15. 294.

512. τάλαν : the only form of τάλας in Hom. ; in addressing a guest Od. 18. 327, 19. 68.

513. ζυγά. If we read ὕπο θήσομεν ζυγά, (*a*) ζυγά = 'props, stays'; but οἷα δ. θεοί is hardly suited to such a context : or (*b*) we have here 'a metaphor to express his arrangements for the entertainment of the guest himself'. 'Anchorage, be sure, I will give thee, such as I have and such as the gods vouchsafe' (Harrison). I prefer to take ὑπὸ ζυγά together, and translate 'At the sides of your ship under the benches I shall place the best gifts I have to give'. The reference would then be to the ξείνια given to a parting guest, and σῆς ξενίης (518) would mean 'the giving of ξείνια to you', which formed an essential item in Homeric hospitality.

ὑποτίθημι : the fut. midd. alone is used by Hom. and always in a metaphorical sense ('advise'). From the simple verb we get θήσω, &c., used with ὑπό in δέμνι' ὑπ' αἰθούσῃ θέμεναι Il. 24. 644. When Alcinous presented gifts to Odysseus, the latter τὰ μὲν κατέθηκε νηὸς ὑπὸ ζυγά, μή τιν' ἑταίρων βλάπτοι ἐλαυνόντων ὁπότε σπερχοίατ' ἐρετμοῖς Od. 13. 20.

515–18. Hitherto in MSS. and editions the order of these lines has been that implied by the numbering. The position of 517, 18 after 516 has greatly increased the difficulty of explaining 516 which is undoubtedly corrupt. The first step towards a solution is the transposition of 515, 16 and 517, 18 as in the text above. After making this change I found that it had already been made in B. H. C. Anth. For the MSS. κατάκεισ' I have adopted Sitzler's κατάειφ ('tell him plainly'). The meaning will then be: 'I can entertain *you*, but if a friend of yours comes to you, tell him bluntly how you stand in my friendship. If any such friend asks you what sort of a life mine is, tell him that I can just afford to keep one old friend of the family, but that I cannot entertain a whole company.' κατάκεισ' might represent an original κατάκειφ' with κ for ϝ as αὐτοῦ κιδιον (440) and εὐγεργεσ- (548, 574). Cf. ἀπειπών and ἀποειπ. (note on 89). Peppmüller's κατερεῖς is also good.

517. 'I shall not keep anything hidden in my larder, nor shall I send out for dainties.'

515. τῶν ὄντ. : χαριζομένη παρεόντων in a like context Od. 4. 56.

516. Cf. πῶς εὐμενείας τοιάσδ' ἐν δόμοις ἔχεις; Eur. Hel. 313; ὡς εὐνοίας ἔχοι Thuc. 1. 22.

520. Sc. ζῶ, 'wretchedly, if you compare me with the rich, quite well if you compare me with the poor'; 'for a life of luxury, it is very bad, for a life of hardship quite tolerable.' Mr. H. compares 'ita sunt res nostrae ; ut in secundis, fluxae ; ut in adversis, bonae' Cic. ad Att. 4. 1. 8.

521. ἀπολ., 'leave in the lurch, desert.' Cf. καταλ. ξεῖνον Il. 17. 151.

523, 4. 'Wealth makes κακότης tolerable.' 1117, 18. 'Wealth turns

a *κακός* into an *ἐσθλός*.' I have adopted *θεῶν* (Stob.) for the MSS. *βροτοί*. This adds point to the next line: 'Plutus endures *κακότης*, the other gods do not.' Can there be an allusion to 328? Some MSS. of Stob. read *θεοί*, a change made to secure a subject for *τιμ.*; to give better sense this was probably altered to *βροτοί*. It is hard to see how any one could change *βροτοί* to *θεῶν*. Join *μάλιστα θεῶν*.

525. **ἔοικεν**, 'decet' (= *σύμφορος*).

527, 8. Cf. 1107, 1131, 2. The ancients wrote *ὤ* and *ᾤ μοι*. | *ὤ μοι ἐγώ* Il. 11. 404.

528. Cf. *νίσεται* Pind. Ol. 3. 34; *νίσομαι* = *νι-νσ-ι̯ο-μαι* a reduplicated present, see Brugm. *Gr. Gr.*, § 122.

Cf. 728. *ἐπέρχ.*, of an enemy's sword Il. 8. 536, of a lion, *μήλοισιν ἐπελθών* Il. 10. 485.

531. Cf. *φίλον ἦτορ* Od. 1. 60; *φίλον κῆρ* Od. 4. 270.

**ἰαίν.**: cf. 1122. *ἐλπίδι θυμὸν ἰαίνει* Bacchyl. 12. 220; *ἔρος καρδίαν ἰαίνει* Alcm. 28 A.

532. *ἱμερ. ἀοιδή* Od. 1. 421; H. 10. 5; *ἱμερόεν κιθάριζε* Il. 18. 570; *λωτὸς δὲ φθόγγον κελάδει* Eur. El. 716.

**φθεγγ.**: cf. 761. *φίλης ἔχων ἐν χερσὶν εὔφθογγον λύρην* Margites 1.

533. **ὑπ. ἀείδ.**: cf. 825, 1065. *ᾄδων ὑπ' αὐλητῆρος* Archil. fr. 123.

536. **σκ.**, 'crooked, not in a straight line with the body.' **λοξ.**, 'twisted, not facing forwards, but sideways.' Cf. (in a diff. sense) *Ζεὺς αὐχένα λοξὸν ἔχει* |, 'turned aside as a token of displeasure,' Tyrt. 11. 2.

540 = 554.

541. Cf. 603, 4.

**ὕβρις**: sc. *ὀλέσῃ*. For the omission of the subjunct. cf. 859.

543. Cf. 805, 945.

**στάθμ.**, '*linea*, a carpenter's or stone-mason's line, a string covered with chalk, and used for striking a straight mark upon a board or slab by which to direct the course of the saw; or for measuring generally' Rich, *Dict. Antiqu.* *ἐπὶ στ. ἴθυνε* Od. 5. 245; *παρὰ στ.*, 'beyond the right,' Aesch. Agam. 1045.

**γνώμ.**, 'a square.' Cf. *κανὼν καὶ γνώμων τοῦ βίου* Luc. Hermot. 76.

545. **αἰθ. ἱερ.** |: Il. 11. 775, Od. 12. 362.

After 544 a lacuna has been assumed by Bergk and Hartung.

548. Cf. 574. *ὡς κακοεργίης εὐεργεσίη μέγ' ἀμείνων* Od. 22. 374; cf. *ἀμεινότερος* Mimn. 14. 9; *χερειότερον* Il. 2. 248.

549. **ἀγγ. ἄφθ.**, a beacon-light. **πόλεμ. πολύδ.**: Il. 3. 165; *δακρυόεντ'* Th. 890; *πόλεμον δ' ἀλίαστον ἔγειρε* | Il. 20. 31.

550. Cf. *τηλεφανεῖς σκοπιάς* Ar. Clouds 281; *τηλαυγεῖ παρ' ὄχθῳ* Soph. Trach. 524.

551. The ref. is not to the use of cavalry in battle; scouts alone are meant. **ταχυπτ.**, *hap. leg.*: cf. *ταχύπους* Eur. Bacchae 782; *ταχύπτερος* Aesch. Prom. 88.

*ἐν δὲ χαλινοὺς γαμφηλῇς ἔβαλον* Il. 19. 394 (of a chariot).

553. According to the reading usually adopted (*πολλόν* with a stop after *μεσηγύ*) we must render: 'The distance between is not great; they will cover the course'; this is not satisfactory, unless we assume that there is a reference to some particular circumstance known only to the poet and his friends. I have adopted Brunck's emendation, 'They have not much ground to cover before they reach them.' *πολλόν* is due to the proximity of *τὸ μεσηγύ*. Cf. *οὐ*

*πολύ μοι τὸ μεταξὺ γενήσεται* (of time) Argent. A. P. 5. 102; *διαπρήσσωσι κέλευθον* | Od. 2. 213.

554. This does not seem an appropriate ending; it may have been inserted here (from 540) to supply a missing pentameter.

555. **χαλ. ἄλγ.**: Il. 5. 384.

556. Cf. 590.

557. **φράζ.**, 'mark well' as | *φράζεσθαι* (= imperat.) at the beginning of a section Hes. W. D. 448.

**ἐπὶ ξ.** This expression generally denotes not *danger* but *uncertainty.* The metaphor is taken from 'a balance trembling how it will turn' (Cholmeley on Theocr. 22. 6). It is often followed by two alternatives. Cf. *νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἠὲ βιῶναι* Il. 10. 173, where Leaf and Bayfield see 'the only allusion in Homer to the practice of shaving'; quite unnecessarily. Cf. *φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης* Soph. Antig. 996; *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα ἢ εἶναι ἐλευθέροισι ἢ δούλοισι* Hdt. 6. 11.

**κίνδυνος**, 'chance, change.' Cf. 585, 637 where it is contrasted with *ἐλπίς*; cf. *κινδυνεύει*, 'is likely.' So *κίνδυνος* in Plat. Apol. 28 E.

559. **ἀφνεόν**: cf. 188. *ἀφνειός* in Hom. and Hes. For dat. cf. *μεγάλαις ἀφνειὸς ἀρούραις* Theocr. 24. 108; genit. *χρυσοῖο* Od. 1. 165.

We may either follow B. H. C. in assuming a lacuna after 558 (retaining *ὥστε σε vulg.*) or (with Bgk.[4]) accept Geel's *λῷστά σε.*

560. **Χέοπα** *ἐς πᾶσαν κακότητα ἐλάσαι* Hdt. 2. 124.

*ἐς κόρον ἠλάσατε* Tyrt. 11. 10 and Sol. in Ath. Pol. 5.

561. '*Some* for myself, *much* for my friends.' **ἐπιδ.**: cf. *κελεύεις οἴκοθεν ἄλλο ἐπιδοῦναι* Il. 23. 559; 'give from my store'; it often means 'give freely', )( *εἰσφέρειν* (of a forced contribution).

562. **ἔχειν** epexegetic.

563–6. B. H. C. treat the poem as a fragment, 'in versibus e maiore carmine excerptis coniectura abstinendum.' 'When you are a guest, sit by a good man'; a case of parataxis.

*παρέζ.* for purposes of conversation Il. 5. 889.

565. **τοῦ**: emphatic; cf. *μετὰ τοῖσιν πῖνε καὶ ἔσθιε* 33; cf. 1240.

**διδ.**: cf. 35.

567. **παίζω**: cf. Hes. Sh. 277, 282; Pind. Ol. 1. 15.

*ἔνερθ' Ἀΐδεω* Il. 8. 16.

568. **ὥστε** = *ὡς* as often in Hom. **λίθος**, a frequent type of the inanimate, also of the stupid, *τὸ ὥσπερ λίθον ζῆν* Plat. Gorg. 494 A; *τί κάθησθ' ἀβέλτεροι, λίθοι, πρόβατ' ἄλλως*; Ar. Clouds 1202; *λίθος τις, οὐ δούλη, ἐν τῇ οἰκίῃ κεῖσ(αι)* Herodas 6. 4.

569. **ἄφθογγος**: cf. *δηρὸν δ' ἄφθογγος τετιημένη ἦστ' ἐπὶ δίφρου* H. Dem. 198. Leaving the light of day was regarded as among the bitterest woes of death; it has frequently a prominent place in the final speeches of dying heroes and heroines.

570. There may be a reference to the popular etymology of *Ἀΐδης* (*ἀ* + *ἰδεῖν*).

571. (1) 'Opinion is a great evil, trial is best: many who have not tried them (*ἀπείρητοι*) hold an opinion about "good men", or "many good men have an opinion not based on trial (*ἀπείρητον*)".'

*or* (2) 'Reputation . . . many good men untested have a reputation (*ἀπείρητοι*).'

572. **ἀπείρ.**: active frequently in Pindar c. genit. *ἀπ. καλῶν* Ol. 11. 18; cf. Isthm. 3. 48; Ol. 8. 61. In Il. 12. 304 Leaf and B. trans.

'without an effort'. For the sense 'have a reputation' cf. *οὐ δι' αὑτὸν ἔσχηκε δόξαν* Plut. Themist. 18, 'he did not owe his reputation to himself.' For the sentiment cf. *ἡ δόκησις ἀνθρώποις κακόν* Eur. fr. 279; *διάπειρά τοι βροτῶν ἔλεγχος* Pind. Ol. 4. 20.

573, 4. 'Bene fac, et tibi bene fiet.' (1) 'Get the reputation of being *εὐεργέτης* and you will need no other introduction to the man whose help you require; your *εὐεργεσίαι* will introduce themselves'; or (2), 'If you have done a man a good turn, you need not even ask him to help you, he will do so of his own accord; your kindness is in itself a sufficient message.'

575. Cf. 813, 861. In spite of the objections raised by various editors the text is sound and the meaning perfectly clear. 'It is my friends who betray me; for I can easily keep off my declared enemies, as a pilot can keep his ship clear of the reefs that stand out above the surface of the sea.' A false friend is like a hidden reef. **χοιράς** = 'dorsum immane mari summo' Aen. 1. 110. A schol. on Eur. Androm. 1265 defines *χοιράς* as *πᾶσα πέτρα ἐξέχουσα καὶ περικλυζομένη θαλάσσῃ*. Theocr. 13. 24 calls the Symplegades *χοιράδες*. The Iapygian Islands were known as Choerades Thuc. 7. 33. False friends are not even *χοιρ. ἀμυδραί* ('faintly visible'); cf. *ἀμυδρὴν χοιράδ' ἐξαλεύμενος* Archil. 128.

577. **ῥῄδιον ἤ** see note on 146; cf. *ῥεῖα ἤ* Ap. Rh. 2. 225.

578. This verse seems to have been introduced for the sake of burlesquing a well-known line which may have been composed by Theognis. *τηλίκος*, c. inf. Od. 17. 20.

579–84. Mr. Harrison following Leutsch regards these lines as a 'kind of dialogue'. The first two couplets represent the two sides of the quarrel; the third contains the reconciliation; cf. Hor. Od. 3. 9. The *ἀνὴρ μ.* of 581 would then be the cause of the lovers' tiff.

**πάρειμι**, 'cut' an acquaintance, with an implication of underhand dealing as in *παρελεύσεαι* 1285 and *ὣς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν* Hes. Th. 613.

580. Cf. *κοῦφ. ἔθηκε ν.* | 498; *ἀπηνέα θυμὸν ἔχουσα* Od. 23. 97; *ἄλλοι δ' ὅπως ὄρνιθες ἐν μυχοῖς πέτρας πτήξαντες* Eur. Cycl. 407; *κοῦφον ἔχων θυμόν* Simon. 85. 8; *κουφονόων φῦλον ὀρνίθων* Soph. Antig. 343.

581, 2. Cf. *ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, . . . μισέω καὶ περίφοιτον ἐρώμενον, οὐδ' ἀπὸ κρήνης πίνω· σικχαίνω πάντα τὰ δημόσια* Callimachus Ep. 28, where the reminiscences prove that Th. 581 (and ? 579), and 959-62 were known to the Alexandrian poet.

581. **περίδρομος**, 'gad-about' )( *domiseda*. Cf. *ἡ δ' ἵππου χαιτηέσσης εὔφορος ἥδε, ταχεῖα, περίδρομος, εἶδος ἀρίστη* in the famous 'Mirror of Women' by Phocyl. (3. 3).

582. Cf. (with the same signific.) *ἀλλοτρίαν σπείρων* Soph. Eleg. 4; *καὶ ἐν ἀλλοδαπαῖς σπέρμ' ἀρούραις* Pind. Pyth. 4. 255; *ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι* Soph. Antig. 569 (in 571 we read *κακὰς ἐγὼ γυναῖκας υἱέσι στυγῶ*, ? a reminisc. of Th. 581, 2 ?) 'fundum alienum arat' Plaut. Asin. 5. 2. 24; *ταύτην παίδων ἐπ' ἀρότῳ σοὶ δίδωμι* Menand. **Περικ.** 363.

584. **ἀργά**, 'undone,' Eur. Phoen. 766; *ἀεργός*, 'idle,' Il. 9. 320.

585–90. See Introd., p. 46, a popular revision of lines composed by Solon (13, 65–70). The Athenian reformer tells us that there is uncertainty in *every action* and *no man* knows where he will land; the morality of the act does not guarantee success; good men fail, bad men succeed. A later moralist distorted the original inte

a comparison of the ambitious and the virtuous man. It was easy to change κακῶς into καλῶς, and the exercise of a little ingenuity discovered in εὐδοκιμ. a fair substitute for εὖ ἑρδ. The verses in their original form are more in keeping with the views of Theognis himself; cf. 133–42; cf. also 1075.

589. **περὶ πάντα**, 'in everything.'

591. Bgk.[4] construes τολμᾶν χρὴ φέρειν τὰ δ., but it is better to keep τολμᾶν and φέρειν as parallels.

592. **ἀμφότερα** means 'the sum of Fortune's chances on either side'; cf. 934.

593. Cf. μηδὲν ἄγαν χαλεποῖσιν ἀσῶ φρένα μηδ' ἀγαθοῖσιν χαῖρ' 657; ὅταν δέ τι θυμὸν ἀσηθῇς 989. λυποῦ (*O**) is a gloss on ἀσῶ that has displaced λίην, which is certainly required here (= ἄγαν 657); for ἀσῶ in 657 *bdmn* have a marginal gloss ἤγουν λυποῦ, cf. ἀσηθείς· λυπηθείς Hes. In an early MS. ἀσῶ τι may have been carelessly written ἀσῶντι and the accusative substituted for the dative (ασωντα *A*). The active of ἀσῶμαι is not found; this word is generally used with ψυχή, θυμός, cf. τὴν ψυχὴν ἀσηθείη Hdt. 3. 41. In medical lang. it = *nauseo* (Hippocrat.).

594. **τέλ. ἄκρ.**, 'the end of the end.' ἄκρος μυελός, 'inmost marrow,' Eur. Hippol. 255; πρὶν τ. ἄκ. ἰδ. | Simon. 126. 2.

595–8 form one poem; the emphatic words are ἀπόπροθεν and δήν. 'I am willing to be your friend as long as you like; but never let me see your face again.' This explains καί, which gave great offence to Bergk, who changed it to παῖ here and 1243. The poem is an exact parallel to the proverb which he quotes from Phrynichus: τἄλλα καὶ φιλώμεθα· παροιμία ἐπὶ τῶν ἐν μὲν τοῖς ἄλλοις συγχωρούντων, ἃ βούλονταί τινες, ἐνὶ δέ τινι μηκέτι· τἄλλα φίλοι ὦμεν κατὰ δὲ τοῦτο διαφερώμεθα. 'Let us be friends in *time* (δήν) but not in *space* (ἀπόπρ.).' There is an intentional contradiction in ἀπόπ. ἑταῖροι ('associates at a distance') as in πόρρωθεν ἀσπάζεσθαι. The real meaning is expressed by the proverb τηλοῦ φίλοι ναίοντες οὐκ εἰσὶν φίλοι.

596. Cf. 1157–60. πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος, Τρῶες δὲ μάχης ἀκόρητοι ἔασιν Il. 13. 636.

597. **ἀτάρ τ'**: Il. 4. 484.

597 = 1243.

598. **τ. σ. μ. ἴσ. νόον**: cf. φρονεῖν τὰ τῶν φίλων, and ἤπια εἰδώς, &c.

599–602. Cf. Meleag. A. P. 5. 184.

If we retain the MSS. reading we must assume that the poem refers to two faithless friends: (1) the ἄπιστος, who robbed the poet of his beloved; (2) the snake cherished by (1). φιλίην then = 'my friend', 'the affection that is mine by right'.

But it is better to adopt the emendation proposed by Sintenis ψυχρὸν ὃν . . . εἶχον.

**φοιτ. . . . ἠλάστρ.**: in a metaphorical sense.

600. **κλέπ.**, deceiving; as 1311. κ. τὴν ψυχήν Soph. Philoct. 55, cf. ib. 968.

603, 4. Cf. 1103. See Appendix.

604. **ἱερ. πόλ.**: Il. 1. 366 (Θήβη). Pindar applies this epithet to Athens. Cf. λιπαρὴ πόλ. Th. 947.

605, 6. Cf. 693, 4.

607. 'In the beginning there is some gratitude in falsehood.' Cf. παιδός τοι χάρις ἐστί 1367.

**ἔπι** : cf. ἐπ' ἤματι Il. 13. 234; ἐπὶ νυκτί Il. 8. 529; **εἰς δὲ τελ.** | 755, Hes. W. D. 333.

609. 'There is no success for the man, . . . when it has once left his lips.' Cf. *ὅν τινα πρῶτον ἀποσφήλωσιν ἄελλαι* Od. 3. 320; cf. *πρῶτα* Th. 973; *ὅπως πρῶτα* Hes. Th. 156.

**προσομαρτῶ**, *hap. leg.* *ὁμαρτῶ* occurs 1165. Cf. *πεῖρᾳ δ' οὐ προσωμίλησά πω* Soph. Trach. 591, where Jebb cites *γυμναστικῇ προσομιλοῦντα* Plat. Tim. 88 c.

613. **λεσχάζω**, *hap. leg.*, 'gossip.' *λεσχαίνω* is used by Callim. *πολλὴν τυφεδῶνα λεσχ.* (ap. Herodian). *λεσχαίνουσα καὶ ἀκούουσα καλά* Perictyone ap. Stob. 85. 19.

615. **παμπήδην** : *ὁλοσχερῶς, παντελῶς* Hes.; Aesch. Pers. 729.

617. **καταθ.** : cf. 1086, 1238, 1283; 'according to a man's desire.' In Hom. it means 'on or in one's mind'; e. g. Il. 10. 383. For the meaning in Th. cf. *τῷ γὰρ Ἰθωμάτᾳ καταθύμιος ἔπλετο Μῶσα* Eumelus. *Μαρδονίῳ τὰ σφάγια οὐ δύναται καταθύμια γενέσθαι* Hdt 9. 45;) *ἀποθύμιον* Hes. W. D. 710.

**πάντ. τελ.** | : Il. 2. 330.

619. **κυλ.** : cf. *τοὺς ἐν ἀμαθίᾳ καὶ ταπεινότητι πολλῇ κυλινδουμένους* Plat. Polit. 309 A; *τοῖσιν γὰρ μέγα πῆμα κυλίνδεται* Od. 2. 163.

*ἀχνυμένῳ κῆρ* | Il. 19. 57.

620. 'We have not yet ridden over the crest of Poverty's wave.' Cf. *οὐ γὰρ ὑπερθεῖν κύματος ἄκραν δυνάμεσθ'· ἔτι γὰρ θάλλει πενία* Eur. fr. 232; *ὑπερθέοντ' ἄκραν* Aesch. Eum. 526 (562); 'surmounting the crest of the billow,' a phrase for escaping from difficulties (Barnett, Eum. l. c.). The idea of a wave has already been suggested by *κυλινδ.* Some take **ἄκρ.** = 'headland'. There is no need to change the MSS. *ἄκρην πενίην*; in the passage quoted above from Eur. we might also have had *ἄκρον κῦμα*, cf. *ὕδωρ ἄκρον*, 'the surface of the water,' Il. 16. 162; *ἐπ' ἄκροις τοῖς κώλοις* Plat. Tim. 76 E; *ἐπ' ἀκροτάτοισι ποδῶν* Ap. Rh. 1. 219.

621. Objection has been raised against **ἀτίει** owing to its irregular formation; acc. to rule '*α* is not used to form compound verbs, although verbs and substantives are formed from adjectives compounded with it' (Thompson, *Gk. Gr.*, p. 416). Had the verb here stood alone, there would have been some validity in the criticism; the presence of **τίω** more than justifies the negative compound. In English we frequently coin words with *un-* when we want an effective contrast, though we should never venture to use such expressions apart from their positive counterpart. Boisacq (*Dict. Etym.*) calls *ἀτίω* 'une création temporaire qui s'explique par l'antithèse'.

Schulze reads *ἀτιεῖ* from *ἀτιέω*.

*ἀτίω* is also found Orphic. Lith. 62.

*ἀτίζω* Il. 20. 166. Leaf and B. call it 'quite an exception to the ordinary formation of compounds with *α*'.

622. **αὐτός**, 'the same'; cf. 580, *κοῦφος ἔνεστι νόος* | Sol. 11. 6; *σεμνὸς ἔν. ν.* | A. P. 5. 116.

623. **κακότητες** : cf. *πρῆξις κακότητος* )( *τοῦ ἀγαθοῦ παλάμῃ* 1028; here 'phases of poverty'; as *ἀρεταί*, 'forms of success,' cf. 30; *παντοίην ἀρετήν* Od. 18. 205.

624. **β. παλάμ.**, 'means of gaining substance, roads to wealth'; lit. 'devices.' *Σίσυφον πυκνότατον παλάμαις ὡς θεόν* Pind. Ol. 13. 52; cf. *τιμὰν δ' ἄλλος ἀλλοίαν ἔχει* [*μυρί*]*αι δ' ἀνδρῶν ἀρεταί*, 'the forms of human excellence are countless' (Jebb), Bacchyl. 13. 8.

625. **ἀργ.** : c. inf. 846 ; | *ἀργαλέον . . . ἀγορεῦσαι* Il. 12. 176.

626. **τοῦτο γὰρ οὐ δ.** is possibly a tag added to complete a fragment.

629–31. *Haste* is the idea underlying these three couplets. It is due (1) to youth, (2) to anger, (3) to lack of counsel.

629. Cf. *αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται* Il. 3. 108.

**ἐπικουφίζει** here certainly = 'makes frivolous', cf. *κουφόνους*. Generally it means (1) 'lift', Soph. Ajax 1411, (2) 'lighten (toil),' *ἐπικουφίζει ἡ τιμὴ τοὺς πόνους τῷ ἄρχοντι* Xen. Cyrop. 1. 6. 25, (3) 'make cheerful', *παρακάλει . . τῷ μὲν προσώπῳ παραθαρρύνων, ταῖς δ' ἐλπίσιν ἐπικουφίζων* ib. 7. 1. 18.

630. **ἐξ.**, 'impels.' *σ' ἐξαίρει θανεῖν* Eur. Hippol. 322.

631. Cf. 1223 ; *ὥρα σε θυμοῦ κρείσσονα γνώμην ἔχειν* Eur. fr. 715.

**ἄτ.** : *ἐγκύρσας ἄτῃσιν* Hes. W. D. 216.

632. Cf. 646.

Bergk [4] has probably restored the correct reading. A scribe wrote *ἐν ἀμπλακίαις* thinking of *ἀμπλακίην* (630) and *ἐν ἄταις* (631) ; a later scribe erased the first *ἐν* [*μεγάλαις*], and various devices were employed to restore the metre.

634. 'An impetuous man is hurried on to ruin.' **ἀτηρ.** = *ἐν ἄταις* (631). *ἀτηρόν· βλαβερόν* Hesych. ; used like *πιστός* act. and pass. *ἀτηρὸς λάθρᾳ* Soph. Philoct. 1272, 'with treason in his heart' (Jebb). **λάβρος** *οὖρος, κῦμα, ποταμός* in Hom. ; *φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς* Soph. O. T. 617.

637. Cf. 1135. **κίνδ.**, 'chance.' **ὁμ.**, 'held in equal esteem.'

639, 40 is a commentary on 637, 8 ; it was probably sung in response to it.

639. **γίν.** : c. inf. 474, where it means 'it is possible' = *παρ-* or *ἔξεστι*, here 'it happens that' ; cf. its use = *συμβαίνει* in Hellenistic, e.g. *γίνεται γὰρ ἐντραπῆναι* Par. Papyr. 49 (2nd cent. B. C.).

**εὖ ῥεῖν** : cf. *ὅταν ὁ δαίμων εὐροῇ* Aesch. Pers. 601.

640. )( 1054, cf. 164, 660.

**ἐπέγ.** : more frequently of misfortune as in *ἐπεγεγένητο ξυμφορά* Thuc. 8. 96.

643, 4. Cf. 115, 16.

646. Cf. *κεῖται ἐν ἄλγεσι θυμὸς ἐπεὶ φίλον ὤλεσ' ἀκοίτην* Od. 21. 88. Peppmüller accordingly proposed to emend our line and read *κειμένου ἐν μεγ. θυμοῦ ἀμ.* But the author was probably intentionally changing the Hom. expressions : cf. *βαθυκήτεα* for *μεγακ.* (175).

647. Cf. 291. **ἤδη** often with *νῦν* in Hom. e.g. Il. 1. 456.

648. 'Wanders over.' *γαῖαν ἐπιστρέφεται* Hes. Th. 753 of Day and Night alternately visiting the earth.

650. Cf. 387.

651. Cf. 388 ; *οὐκ ἐθέλοντα βίῃ* in the same metrical position Il. 13. 572. **αἰσχρὰ καὶ πολλά** for the more common *π. κ. αἰσχ.* Cf. *παλαιά τε πολλά τε εἰδώς* Od. 2. 188, 7. 157 ; *ἄκοσμά τε πολλά τε ᾔδη* Il. 2. 213 ; *δεινὰ καὶ πολλά* Isocr. de Pace 130 ; *πρὸς μεγάλα καὶ πολλά* best MSS. of Plato, Politic. 262 A, so Burnet ; *καλοὺς καὶ πολλοὺς κινδύνους* Dinarch. Ag. Demosth. 111.

653. *φ. ἀθ. θεοῖσι* | Od. 10. 2.

655, 6. A hint to Cyrnus not to harp too frequently upon his own misfortunes, cf. 1032 ; 655 )( 1042.

*τὸ γὰρ οἰκεῖον πιέζει πάνθ' ὁμῶς· εὐθὺς δ' ἀπήμων κραδία κᾶδος ἀμφ'*

*ἀλλότριον*, 'distress for a stranger's sorrow soon passeth away from the heart' (Bury), Pind. Nem. 1. 54.

657. Cf. 593.

659. Cf. *χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώμοτον* Archil. 74. 'You must never swear that a thing is impossible, for that would be an insult to the gods, who can bring all things to pass; and though they alone can accomplish, you must be up and doing (*πρῆξαι*); anything may happen.'

**ὄμνυμι** with *μή* and fut. inf. Od. 5. 178; for the indic. cf. *ὄμοσσεν, ἴστω Ζεύς, . . . μὴ ἀνὴρ ἐποχήσεται* Il. 10. 328.

660. Cf. *τῷ δὲ θεοὶ νεμεσῶσι* Hes. W. D. 741; *καὶ τοῖς οὐδὲν ἔπεστι τέλος* | Solon 13. 58. Camer. found *γάρ τοι* in some MSS.

661. Connect **χρὴ πρῆξαι.**

663. *πέπασται* (MSS.) is due to the confusion of *πατέομαι* and *πάομαι*; *πέπαμαι* Pind. Pyth. 8. 73.

664. Here the inferior MSS. have retained the original reading. We may account for *A* by supposing that a scribe wrote *πᾶτουν*, which was read *πατουν* and corrected into *αποτοῦν*. *πάντα* seems required to complete the sense.

666. Cf. 1111, 12.

667–82. See Introd. p. 34.

There has been a change of government; bad men are in power, and confiscations are the order of the day. All good men are helpless; the author dare not in their company even express clearly his views on the situation; poverty has robbed him of all power. This is but the beginning of evils; worse is yet to come.

He can see the ship of state foundering, but he must couch his warning in dark riddles to be read by the 'good'.

The *ship of state* is frequently met with in Greek Literature, see Alcaeus fragments 18, 19. In Plato's ship (Rep. 488) the *κυβερνήτης* is one individual politician, the *ναύκληρος* represents the democracy. There are several interesting parallels to the Theognidean version, especially in the relation of the ignorant populace to the skilled helmsman. Cf. also Pind. Pyth. 1. 86, 8. 98, 10. 71; Soph. O.T. 23; Cic. Pro Sest. 9; ad Attic. 2. 7; Hor. Od. 1. 14. Aristophanes has an amusing continuation of the metaphor: a certain man had *ἐνύπνιον περὶ τῆς πόλεως τοῦ σκάφους ὅλου*, and his companion says *λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος* Wasps 30. Early Christian writers often speak of the Church as a ship, and the comparison is frequently expanded in a very elaborate fashion; see Appendix. 'The ship is one of the ornaments which Clem. of Alex. allowed a Christian to wear, doubtless as representing the Church' (Lightfoot on Ignat. Ep. Polyc. 2).

The general situation is not unlike that described in 53–60. *κυβερνήτην ἐπ. ἐσθλόν* (675), *κακοὶ δ' ἀγ. καθ.* (679) = *οἱ δὲ πρὶν ἐσθλοὶ νῦν δειλοί* (57); *κόσμος δ' ἀπόλωλεν* (677) = 59, 60, 67, 8.

**οἷα κτλ.** 'I should not feel the distress I now feel in the company of the good'; i. e. *οἷά περ ἤδη ἀνιῶμαι*. *γινώσκοντα* (669) may have occasioned the change to *ᾔδειν* (all MSS. except *A*). For the opt. cf. 'In Homer the present unreal condition is still expressed only by the pres. optat.' Goodwin, *M. T.* 434. *εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί, ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην* Il. 23. 274. **οἷα** after bucol. caes. as 27, 1123.

668. **ἀνῖῶμ.**: cf. *ἀνῖᾶται* Od. 15. 335.

669, 70. Perhaps a reminiscence of 419, 20. 'Money cuts an old acquaintance' (**γινώσκοντα** agrees with the subject of **παρέρχ.**). 'And so poverty makes me speechless, though I have seen better than many that the state is in danger.'

**ἄφωνος**: for this result of poverty cf. 173–8, 268.

671. *ἱστία λεύκ' ἐρύσαντες* | Od. 9. 77.

672. **Μηλ. π.**, 'the sea near Melos'; cf. *Ἰκάριον πέλαγος* (Hdt. 6. 96). The ship is being driven by a north wind from the islands to the open sea. There is no land between Melos and Crete. Some have explained M. *π.* as the Malian Gulf (*Μηλιακὸς κόλπος*), and see a reference to the dangerous promontories in that district. It is hard to see what Geddes means when he says that 'the Melian deep is the stretch of sea on which his native Megara looked out as part of the Egean', *Problem H. Poems*, p. 279. Cf. *Καρπάθιον πέλαγος*.

| *ν. διὰ δν.* Od. 15. 50; cf. Hes. Th. 107.

673. **ἀντλεῖν** is also used by Alcaeus in his metaphor.

**ἐθέλ.**: sc. *ἀστοί*.

**ὑπερβ.**: generally c. accus. *ὡς ὑπερέβαλε τὰς ἀρούρας* of a river Hdt. 2. 111; for the genit. cf. *θριγκοῦ τοῦδ' ὑπερβάλλω ποδί* Eur. Ion 1321. Similarly used is *ἐπιβ.* in *τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον* Mark 4. 37.

674. **τοῖχος**, 'side of a ship'; as in *κῦμα νηὸς ὑπὲρ τοίχων καταβήσεται* Il. 15. 382; Od. 12. 420; Theocr. 22. 12.

675–8. 'They have turned the "good" out of office,' the **κυβ.** being more probably a party rather than one individual.

**σώζεται**: see on 68.

**οἷ' ἔρδουσι**, 'to judge by their conduct' = *ὅτι τοῖα ἔρδ.*; cf. *αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις* Od. 4. 611.

**κυβερν.** For the metaphor cf. *ἀρετὰ πόλιν κυβερνᾷ* Bacchyl. 12. 185; *ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως οἴακα νωμῶν* Aesch. Sept. 2; *πόλις κακῶς κλύουσα διὰ κυβερνήτην κακόν* Eur. Suppl. 880; cf. *gubernator*, governor.

677. **κόσμος**: 'discipline.'

678. **δασμός**: 'power is no longer fairly divided.'

*ἀμφὶ δὲ τιμὴν ἔλλαχεν ὡς τὰ πρῶτα διάτριχα δασμὸς ἐτύχθη* H. Dem. 86; Hes. Th. 425. **ἐς τὸ μέσον** 'impartially' cf. *ἐς μέσον ἀμφοτέροισι δικάσσατε* Il. 23. 574.

679. **φορτηγός**: generally = 'merchant'; *φορτηγὸς ναῦς*, 'a ship of burden,' *ὑποζύγιον φορτηγόν*, 'a beast of burden,' so here *φορτ*, 'men who carry burdens.' We must include this word in the metaphor, although many scholars regard it as a reference to the rich 'merchants' or poor 'porters' who had just secured political power. But the comparison with the ship and her crew is continued to 680, and *φορτ.* probably denotes persons employed for menial services on board ship, 'carriers of burdens,' the lowest class of ships' servants, who have no knowledge of navigation; their place is at the 'pumps' (*ἀντλεῖν*) and not on the quarter-deck.

680. **κατὰ πίῃ**: cf. *πλοῖα θέοντα ἐν τῇ θαλάττῃ εὐδίας καταπίνεται καὶ ἀφανῆ γίνεται* Aristotle Probl. 23. 5.

681. **ἠνίχθ.**: cf. *πολλά μοι ὑπ' ἀγκῶνος ὠκέα βέλη ἔνδον ἐντὶ φαρέτρας φωνάεντα συνετοῖσιν· ἐς δὲ τὸ πὰν ἑρμηνέων χατίζει* (for the 'general', common herd) *σοφὸς ὁ πολλὰ εἰδὼς φυᾷ* Pind. Ol. 2. 91 sqq.; cf. Eur. El. 946.

683. Cf. πλουτεῖς· ὁ πλοῦτος δ' ἀμαθία δειλόν θ' ἅμα Eur. fr. 237; τὰ καλά cf. 696.

684. Cf. 752.

685. **ἔρδ.**: 'for action, helplessness lies besides both'; **ἀμ. π.** = ἀμήχανόν ἐστι; cf. Od. 22. 65. **παρ.**: frequ. = 'am a neighbour to'. ὁ πλοῦτος ἄνευ τᾶς ἀρέτας οὐκ ἀσίνης πάροικος Sappho 80; cf. Pind. Pyth. 5. 1.

686. **χρήματα, νόος**: the so-called *res pro rei defectu*, **τὸ λεῖπον τῆς** ὑποθέσεως, cf. καμάτῳ ἀδηκότες ἠδὲ καὶ ὕπνῳ Il. 10. 98, where the schol. adds: ὕπνος = ἀγρυπνία. ἐγὼ δ' εὖ οἶδα καὶ αὐτὸς νόστον ἐμοῖο ἄνακτος Od. 14. 366, 'how it is with the return, the matter of the return.' So here the difficulty in the way is 'a matter of money' and 'a matter of brains'. εἴτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται εἴθ' ἑκατόμβης, 'a matter of a vow or an hecatomb,' Il. 1. 65.

687. Cf. οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην Il. 6. 129; χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν Pind. Pyth. 2. 88. Fate is ἄμαχος δαίμων Bacchyl. 15. 23.

688. **δίκ. εἰπ.**: here = 'argue with'; in Il. 18. 508 it means 'give a decision'.

689. For opt. cf. αἰπύ οἱ ἐσσεῖται ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι αἰθόμενον δαλὸν νήεσσι Il. 13. 317. '**ὅτε μή**, "unless." 'The clause is a relative conditional; ὅτε μή = εἰ μή' L. & B. l. c. Cf. its use in Attic 'where the relative clause depends upon a verb of obligation, propriety, &c.'; ἀποδοτέον οὐδ' ὁπωστιοῦν τότε ὁπότε τις μὴ σωφρόνως ἀπαιτοῖ; Plat. Rep. 332 A (quoted by Goodwin, *M. T.* § 555).

**πημ.** )( **ἔρδ.**: 'undo' )( 'do'; cf. κιγκλίζειν 303. After much hesitation I have thought it best to retain the variation in mood and relative particle as given by *A*. 'You should not destroy where destruction is not required, nor should you do what is best left undone.'

691. Sitzler treats **Χαίρων** as a proper name.

692. **χάρμα**: cf. 1107 and the note on that line.

There is no need to change **ἀγάγοι** into **ἀνάγοι** and to suppose that the meaning *must* be 'bring back to your friends here'. Ὀδυσῆα ἤγαγε δαίμων ἀγροῦ ἐπ' ἐσχατιήν Od. 24. 149 (in ref. to his home-coming).

694. **ἄνδρ. ἀφρ.** lack γνώμη and so cannot know when to stop.

695. **θυμέ**: cf. ἄγε θυμέ Pind. Ol. 2. 98; Archil. 66. **παρ. ἄρμ. π.** cf. 275; Hes. Th. 639.

696. Ἠ καλὸς Θεόκριτος· οὐ μόνος ἀνθρώπων ἐρᾷς (MSS. ὁρᾷς) Bacchyl. fr. 14.

οὐχ ἁμῖν τὸν Ἔρωτα μόνοις ἔτεχ', ὡς ἐδοκεῦμες, οὐχ ἁμῖν τὰ καλὰ πράτοις καλὰ φαίνεται εἶμεν Theocr. 13. 1, 3.

697. Cf. 857–60, 929, 30 (a couplet of similar structure and sentiment); ὡς χαλεπόν εἰσιν οἱ φίλοι οἱ φαινόμενοι παραχρῆμ' ὅταν πράττῃ τις εὖ Ar. Plutus 782.

698. **συγκ.**: cf. πόθεν μοι συνέκυρσ' ἀδόκητος ἀδονά; Eur. Ion 1448. All the exx. of ἐγκ. in Stephanus have the person suffering as subject and the misfortune in the dative.

699–718. Compare a poem by Tyrtaeus (12), which offers a very close parallel in structure.

Cf. 1003. **πλήθει**: dat. of 'the person judging'. χρήματ' ἀνήρ was an apophthegm attrib. to Aristodemus, quoted by Alcaeus (50) and Pind. Isth. 2. 11. χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι Hes. W. D. 686.

700. **τῶν δ' ἀλλ.** : *ὁ πλοῦτος, ἀνθρωπίσκε, τοῖς σοφοῖς θεός· τὰ δ' ἄλλα κόμποι καὶ λόγων εὐμορφίαι* Eur. Cycl. 316 ; *οὐδὲν ἦν ἄρα τἆλλα πλὴν ὁ χρυσός* Scol. 1. **ἄρα**, to denote a broken illusion, Il. 10. 46 ; Soph. Philoct. 1082.

701. *Rhad.*, son of Zeus and Europa, brother of Minos, distinguished for his justice. Socrates, in the *Apology*, declares him to be the real *δικαστής* Plat. Ap. 41 A.

702. *Sisyphus* : the type of shrewdness and cunning ; he is often mentioned in connexion with Odysseus, who was sometimes regarded as his son (Soph. Philoct. 417) ; *πεισθήσομαι γὰρ ὧδε κἀξ Ἅιδου θανὼν πρὸς φῶς ἀνελθεῖν ὥσπερ οὑκείνου πατήρ* Philoct. 624. Sisyphides = Ulixes Ov. Ars. Am. 3. 313. 'Ulixi Sisyphique prudentiam' Cic. Tusc. 1. 41. He is mentioned in conjunction with Rhadam., Plat. Ap. 41 ; what would a man not give for the privilege *ἐξετάσαι Ὀδυσσέα ἢ Σίσυφον* ? (Ap. 41). Pindar calls him *πυκνότατον παλάμαις ὡς θεόν* (Ol. 13. 52) which some regard as a reference to the popular etymology that connected the name with *σιός* = *θεός* ; but the change of *θ* to *ς* is of much later date. Cf. Il. 6. 153.

703, 4. Sisyphus instructed his wife not to give his body burial. In the underworld he complained of her neglect, and persuaded *Pluto* to let him return and punish her. He then refused to leave the upper world, and Hermes was sent to fetch him down. There is no reference to this legend in Homer or Hesiod.

703. **πολυιδ.** : in the sense of 'cunning' ; cf. Od. 15. 459. Phryn. has *σισυφίζειν· δολίως τι πράττειν* ; Mark Antony had a clever dwarf whom he called Sisyphus.

**ἀνῆλθ.** : cf. *ἀνέξοδος Ἀχέρων* Theocr. 12. 19 ; 'irremeabilis unda' Verg. Aen. 6. 425 ; *ἀτραπὸν Ἅδεω ἤνυσα τὴν οὔπω τις ἐναντίον ἦλθεν ὁδίτης* Philetas.

704. **αἱμ. λόγοισι** | Od. 1. 56, H. Herm. 317. See on 808.

705. When she so wills, she can restore *νόος* cf. *τεθνηῶτι νόον πόρε Περσεφόνεια* Od. 10. 494.

707. Cf. *πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν* Od. 4. 180.

709. **παραμείψεται** : subjunctive as in Mimn. 2. 9.

**κυαν. π.** : cf. *μελαντειχέα δόμον Φερσεφόνας* Pind. Ol. 14. 18 ; *Φ. κυάνεος θάλαμος* Sappho 119 ; *μαρμάρεαι πύλ.* Hes. Th. 811.

713. **ψεύδ.**, 'fictions.' Cf. *ἴσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα* Od. 19. 203 ; *ἴδμεν ψεύδεα πολλὰ λέγειν ἐτ. ὁμ.*, the Muses to Hes. Th. 27.

714. **N. ἀντιθ.** : Od. 11. 512. **N.** *ἡδυεπής, λιγὺς Πυλίων ἀγορητής, τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή* Il. 1. 248 ; 'licet eloquio fidum quoque Nestora vincat' Ov. Met. 13. 63.

715. **εἴησθα** : for the form cf. *οἶσθα, ἔχεισθα* (1316).

*The Harpies* in Hom. are the 'seizers', storm-gods, bringers of sudden death. One of them is called 'Swift-foot' (*Ποδάργη* Il. 16. 150. *Ἀελλώ τ' Ὠκυπέτην τε, αἵ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἕπονται ὠκείῃς πτερύγεσσι* Hes. Th. 267.

*μή μοι γᾶν Πέλοπος, μή μοι χρύσεια τάλαντα εἴη ἔχειν μηδὲ πρόσθε θέειν ἀνέμων* ('but thy love alone sufficeth') Theocr. 8. 53.

716. **παίδ. Βορ.** : Zetes and Calais, who could outrace the Harpies, Apollod. 1. 9. 21. Pindar calls them *ἄνδρας πτεροῖσιν νῶτα πεφρίκοντας ἄμφω πορφυρέοις* (Pyth. 4. 182) ; the present passage seems to imply that the wings were on their *feet*. There is a very graceful picture

of the *Aquilonia proles* in Prop. 1. 20. 25. For the comparison cf. *ῥιπᾷ γὰρ ἴσος Βορέα* Bacchyl. 5. 46; *πῶλον ἀελλοδρόμαν* ib. 5. 39.

**ἄφαρ εἰσί**: cf. *ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν* Il. 13. 814. L. and B. tr. 'we have straightway'; it is better to take it = 'hands quick to ...'; we find a comparative *ἀφάρτεροι* Il. 23. 311. Adverbs are often used with *γίνομαι, πέλομαι κτλ.*; *ῥᾳδίως οὔσης τῆς ἀναχωρήσεως* Thuc. 4. 10.

717. **θέσθαι γνώμην**: Hdt. 7. 82; *τίνα γν. ἔθεντο* Andoc. Or. 3. 21; *οἷς ταύτῃ κεῖται νόος* Simon. 85. 11. We have an exact parallel in *ἐτόλμησε τοιαύτην γνώμην καταθέσθαι εἰς μέσον* Dion. A. Rh. c. 4, p. 327.

719–28. 719–24 were quoted by Plutarch as Solon's, and 725–8 have been rightly restored to him.

720. **πυρ. πεδ.**: as 988. So Il. 21. 602.

721. **τὰ δέοντα** was probably the original reading; cf. 'pauper enim non est, cui *rerum suppetit usus*; si ventri bene, si lateri est pedibusque tuis, nil divitiae poterunt regales addere maius' Hor. Ep. 1. 12. 4. Plutarch (Sol. 2) has *μόνα ταῦτα* for Th. *τὰ δέοντα.*

723. **παιδὸς κτλ.** with *ἁβρὰ παθεῖν*, 'to have one's joy of'. Cf. *τῶν αὐτοῦ κτεάνων εὖ πασχέμεν* 1009. I cannot understand why H. Richards (*Journ. Phil.* xxv) regards this to be an impossible use of the genitive; in *ἐόντων εὖ παθεῖν* Pind. Nem. 1. 32 he sees a gen. absol.; but it is far more natural to take it with *εὖ π.* 'Such expressions as *χαριζομένη παρεόντων* are familiar; *ἐόντων εὖ π.* is the same construction in a passive form. The genitive is akin to the partit. gen.; if grammarians seek a name for it, they might call it the genitive of Capital' Bury on Pind. l. c. 'When the time for these hath come (and a man's youthful vigour is a fitting companion for them), they make wealth for mortal men'.

726. Cf. *ἐγὼ δ' ἐς Ἅιδην οὔτε χρυσὸν οὔθ' ἵππον οὔτ' ἀργυρῆν ἄμαξαν ᾠχόμην ἕλκων* Phoenix fr. 2.

Cf. *ἀδὼν δύσεται εἰς Ἀίδεω* | 802; *παθὼν ἔρχεται εἰς Ἀίδην* | Tyrt. 12. 38; *ἱμείρων κατὰ γῆς ἔρχεται εἰς Ἀίδην* Mimn. 2. 14.

727 = 1187.

729. 'Cares with wings of varied hue have received men for their inheritance, whining as they fight for life and substance.' Cares feed on men as did the shades seen by Odysseus Od. 11. 42. Harrison offers another explanation: 'Thoughts that weep for the soul and life'; 'thoughts are imprisoned in men like birds in a cage'. According to Buchholz they weep because they have been driven out of Olympus; Zeus, in his mercy, gave them mankind for their portion. For a curious modern parallel, cf. 'The microbes of disease swarming so thickly that you can almost hear the flapping of their wings' G. S. Street, *Books and Things*. Cf. *ἐλπίδες ἀνθρώπων ἐλαφραὶ θεαί* Diot. A. P. 7. 420 quoted by Reitzenstein.

In 731–56 we have two poems and a fragment. 731–42. 'May the wicked fill the cup of their iniquity! May they reap their reward themselves, and may the just sons of the wicked not suffer for the crimes of their parents!'

743–52. 'How can it be right for the good to suffer, and the wicked to prosper?' 753–6. 'Learn this lesson, and make money by honest means; you will never be sorry that you have followed my advice.' Harrison connects 753–6 with the preceding lines by assuming that they are 'a sort of illogical (perhaps ironical) epilogue to 731–52 to which *ταῦτα μαθών* and *τῶνδ' ἐπέων* must

refer; hence the echoes *ἀτασθαλίῃς* and *θυμὸν ἔχων* (p. 201). But the lines are too 'illogical' to form part of the same poem, and we have evidently to deal with a fragment. For the 'echoes' in different poems we can find parallels elsewhere, e.g. 205, 734, 5, 1148.

731. For the neuter plural **φίλα**, cf. *δῆλα γὰρ ὅτι οὐκ ἂν ἡρπάζοντο* Hdt. 1. 4; *ἐμοὶ δ' ἄπορα εἰπεῖν* Pind. Ol. 1. 52; cf. *ἀδύνατα* Pyth. 2. 81, *ἐοικότα* Pyth. 1. 34.

732. **σφιν** = *θεοῖς*, cf. *ὥς οἱ φίλον ἔπλετο θυμῷ* Od. 8. 571.

733. *leg.* **ἀθειρής**: Hesych. has *ἀθειρής· ἤ τοι ἀτειρής, ἢ ὁ ἄγαν θεριστικὸς ἢ ὑπέροπτος ἢ θαυμαστός*. The *Etym. Magn.* gives *ἀθηρής* with several explanations, including *ὑπερόπτης, αὐθάδης, ὑβριστής*; it also mentions the adverb *ἀθειρέως* and *ἀθειρές· τὸ ἀκριβές*. Bergk connects the word with *ἀθερίζω* and *ἐθείρω*.

734. Cf. 1148. **ὀπιζ.**: c. accus. in Hom., other poets use it c. genit., e.g. A. Rh. 2. 181; *οὐδὲν ὀπιζομένη λεχέων* Manetho 6. 218.

737. **παῖδες** attracted into the construction of the relative sentence.

740. Cf. *ὑπερβασίην ἀποτῖσαι* Od. 13. 193.

744. **ὅστις** = *εἴ τις*, 'the case of a man who, when a man,' cf. 1006, and *ἐκ τῶν καλῶν κομποῦσι . . εἶναι τόδ', ὅστις ταῦρον ἀρταμεῖ καλῶς* Eur. Elect. 815; *οὐκ ἔσθ' οὗτος ἔρως εἴ τις καλὸν εἶδος ἔχουσαν βούλετ' ἔχειν . . . ἀλλ' ὅστις κακόμορφον ἰδὼν . . . στέργει . . . οὗτος ἔρως, πῦρ τοῦτο* Marc. Arg. A. P. 5. 89.

**ἐκτός**: cf. 754, 968. *βαίνειν ἐκτὸς τοῦ καλοῦ* Plat. Laws 793 B; *οἴκει μεθ' ἡμῶν μὴ θύραζε τῶν νόμων* Eur. Bacchae 331.

745. **κατέχων**, 'harbouring', 'being conscious of', lit. 'keeping back', as in *κατέχειν τὴν διάνοιαν* Thuc. 1. 130.

748. **καὶ τίνα θυμὸν ἔχων** (**ἅζοιτο**); 'and how could he have the heart to?'

750. **μῆν. ἀλευ.**: Hom.

751. **κεκορ.**: c. genit. Th. 1249, Od. 14. 46; c. dat. Th. 1269, Il. 8. 379.

756. For the partic. after **αἰνήσεις** cf. *δαίμονα μεγαυχῆ ἰόντ' αἰνέσατ' ἐκ δόμων* Aesch. Pers. 642, where Sidgwick has the following note: 'lit. approve him coming, i.e. suffer him to come (here only in this sense with part.).' Cf. *τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι* Eur. Hipp. 1339.

757. The appeal for protection is made to Zeus, and not to Apollo, to whom a petition of a different nature is addressed. This seems to indicate that *τῆσδε πόληος* does not refer to Megara, whose patron god, Apollo, is invoked as such in v. 773. *ὑπείρ* and *ὑπειρέχω* in Hom. For the construction cf. *ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα* Il. 24. 374, also *ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων* Il. 4. 249.

**αἰθ. ναίων** |: Il. 2. 412, Hes. W. D. 18.

758. **ἐπ'**, 'for, to secure.'

**ἀπημοσύνη** does not again occur in classical writers.

759. **αὐτὰρ 'Απ.** |: Il. 16. 728, 21. 538; **μάκ. θεοί** Il. 20. 54; *ἀθάν. μάκ. θεοί* Theog. 834; *μάκ. ἀθάνατοι* H. Ap. 315.

760. **ὀρθ. γλ.** is very appropriate in a prayer to Apollo, the god of mental and moral purity, order and justice in human life.

**ὀρθ.**: lit. 'set straight'; cf. *νῦν δ' ὤρθωσας στόματος γνώμην* Aesch. Agam. 1475; *πόλλ' ἁμαρτὼν οὐδὲν ὤρθωσας φρενί* Aesch. Suppl. 915; *νόος ὀρθός* Pind. Pyth. 10. 68.

761. ἰ. μέλ.: the Paean; a libation was offered and a song sung at the beginning of a symposium.

**φθέγγ.**: cf. *φθεγγομένη παντοῖα νόῳ χαρίεντα διδάσκει* of the cithara H. Herm. 484; *ἄγε δὴ χέλυ δῖά μοι φωνάεσσα γένοιο* Sappho 45; 'age dic Latinum, barbite, carmen' Hor. Od. 1. 32. 3.

762. **σπονδὰς ἀρεσσ.**: 'having offered libations as a peace-offering to the gods.' As we can have *χαρίζομαί τινί τινι*, 'I gratify a person with something,' and *χαρίζομαί τί τινι*, 'I give as a gratification to,' so we can have *ἀρέσκομαί τινά τινι* and *τί τινι*, 'give as a conciliatory offering to'; cf. *μήτε τί μοι ψεύδεσσι χαρίζεο* Od. 14. 387; *θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά* Soph. Elect. 331: *ἔπειτά σε δαιτὶ ἀρεσάσθω* Il. 19. 179.

763. **χαρίεντα**, '*plaisanteries*.' *οἱ χαρίεντες* often = 'the wits'; cf. *καλὰ λέγοντες* Th. 1047.

764. For **Μῆδ. πόλ.** 'war brought by the M.', cf. *θεοί οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν* Il. 3. 165.

765. **εὔφρονα** has been needlessly changed to *ὁμόφρονα* (cf. 81). **εὐφροσύνως** in the next line further emphasizes the dominant note of this elegy, joy as expressed in *μηδ. δειδιότες, τερπομένους κτλ.* Like the Hebrew Psalmist with his synonymous parallels, the Greek elegist loved to repeat in the pentameter what he had already said in the hexameter; e.g. 1141 begins with *εὐσεβέων*, 1142 ends with *εὐσεβίας*. When the same words were repeated, the ancients called such verses *echoici*.

766. **εὐφρόσυνος** (-ως) does not seem to be used elsewhere till a late period; *ἐύφρων, ἐυφρονέων* are the usual epic forms cf. *θυμὸς ἐύφρων* Od. 17. 531; *ἐυφραίνω* and *εὐφραίνω, ἐυ-* and *εὐφροσύνη* are all found in Hom.; *εὔφρων* Il. 15. 99.

**νόσφι μεριμ.**: cf. *ἀπάτερθε μεριμνέων* 1153.

**διάγειν**: *αἰῶνα διάγουσιν* Il. 20. 6.

767. Cf. 883, 1047, *τερπ.* and *εὐφ.* 1068.

Bergk[4] remarks: 'post *τερπομένους* videntur nonnulla omissa esse, nam deinceps ea enumerantur, quae poeta a diis petit'; he is certainly right in assuming a gap, but not necessarily after *τερπ.* Some lines may have been omitted after *διάγειν*, and their loss may be due to a repetition of *τερπομ.* As they stand, the words *κακ. ἀ. κ. ἀμῦναι* are too abrupt, unless we force them to mean 'keep off all thought of'. Heimsoeth suggests *ἀπὸ κ. ὀμόσσαι* (*detestari*), cf. *κακὰς ὑπὸ κῆρας ἀλύξας* | Il. 12. 113; *κῆρας ἀμύνει* | Il. 4. 11.

768. | *γῆράς τ' οὐλόμ.* Hes. Th. 225; **θανάτοιο τέλος** genit. of definition, the end is death, 'death at the last,' Il. 3. 309; *τέρμα τῆς σωτηρίας* Soph. Oed. Col. 725; *mortis finis* Boethius.

On these poems B. H. C. have the following note: '757 sqq., 769 sqq., 773 sqq. quasi prooemia altera hymnis v. 1 sqq., similia.' So too Geyso.

769. **Μουσ. θεράπ.** Margites 1; *ἀοιδὸς Μουσάων θερ.* Hes. Th. 100; H. 32. 20; Aristoph. Birds 909. Archilochus (fr. 1) calls himself *θεράπων Ἐνυαλίοιο ἄνακτος καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος.* Kings are *θεράποντες Διός* Od. 11. 255; warriors *θερ. Ἄρηος* Il. 2. 110.

**εἴ τι περισσόν** |: *σοί τι π.* | 1386.

770. **φθον.** Cf. *Μουσέων δ' οὐ μάλα φειδὸς ἐγώ* Callim. fr. 460.

**σοφίη**: espec. of the poet's skill; cf. 995, and Pindar *passim.*

771. **μῶσθαι κτλ.**, 'search for new truths, point out to men truths already known, practise others in his own life' (or possibly 'make up into poetry'). The author was probably thinking of the

wise saws and practical character of the 'sages', Solon, Pittacus, &c. Plato Cratyl. 406 A derives Μοῦσαι from μῶσθαι; cf. *quaerere*, e.g. 'atque aliquid duram quaerimus in dominam' Propert. 1. 7. 6; 'sed quasi poeta, tabulas quom cepit sibi, quaerit quod nusquamst gentium, reperit tamen' Plaut. Pseud. 401.

See Harrison's explanation of these lines quoted in Introd. p. 48.

773–82. A prayer to Apollo as patron and founder of Megara. *Alcathous* was the *eponymous* of the Acropolis on the hill to the west of the town, certainly built after the eastern citadel which was called the *Carian*. He was the son of Pelops. Having killed his brother Chrysippus in the chase, he fled from Elis to Megara, where he destroyed a huge lion that was ravaging the land, and finally espoused the king's daughter and won the crown. As a token of gratitude he built a temple to the gods of the chase, Artemis Ἀγροτέρα and Apollo Ἀγραῖος. He is to be regarded as the Megarian counterpart of the Boeotian Heracles (cf. *Al*cides, *Al*cmene, *Al*cathous). The sights of Megara included a stone that on being struck emitted a musical note; it was here that Apollo had laid down his lyre (cf. Pausan. 1. 42. 2). The Megarians are called Ἀλκαθόου ναετῆρες in an ancient inscription; the town itself was sometimes known as Alcathoe. Cf. Anth. Plan. 279; Eur. Heracld. 278.

773. **ἐπύργωσας**: *hap. leg.* in Hom. (Od. 11. 264), there used in reference to the building of Thebes by Amphion and Zethus.

**πόλ. ἄκρ.**: always as two words in Il. π. ἄ. Il. 6. 88; ἄ. π. Il. 6. 257; ἀκρόπολις Od. 8. 494, &c.

775. Cf. ὑβρ. ἀνήρ Il. 13. 633.

776. **ἵνα**: only here and 908 in Th. ὄφρα (= *ut*) c. subj. 546, 565; c. optat. 885, 1121.

**ἐν εὐφ.** |: 1256.

777. **ἦρος**: in festivals celebrating the return of Apollo from the land of the Hyperboreans; these represent the return of Nature and her reproductive powers.

κλ. ἑκατ. | Il. 4. 102. **πέμπ.**: cf. Ζεῦ, σοὶ πέμπω ταύταν ὕμνων ἀρχάν Terpand. 1.

778. **ἐρ. θαλ.**: cf. συμποσίων ἐρατῶν Bacchyl. fr. 3. 12.

779. **π. χορ.**, dances at which paeans are sung giving thanks for deliverance from trouble, as Il. 1. 473 in a feast given by the Achaeans out of gratitude to Apollo for staying the plague. **περὶ βωμόν**: cf. Hes. Th. 4.

781. **λαοφθόρον**: *hap. leg.* Cf. λαοφόνον δόρυ Bacchyl. 12. 120; θυμοφθόρον Il. 6. 169; πάμφθερσις στάσις Bacchyl. fr. 20.

783. Cf. | εἶδον μὲν γὰρ ἔγωγ' 915.

Σικελή (γυνή) Od. 24. 211.

Sicily, Sparta, and Euboea are mentioned here as types of desirable residences; one's native soil is sweeter even than these, just as Odysseus prefers his 'rugged Ithaca' to 'the odorous, amorous isle of violets' where dwelt Calypso.

784. Cf. 892. ἀμπ. πεδ. Pind. Isthm. 8. 49; πολυστάφυλόν θ' Ἱστίαιαν Il. 2. 537. Euboea was the home of a wondrous vine ἔστι γάρ τις ἐναλία Εὐβοιὶς αἶα· τῇδε βάκχειος βότρυς ἐπ' ἦμαρ ἕρπει Soph. fr. 239.

785. **δονακοτρόφος**: Corinna 12. Εὐρ. δονακ. Eur. I. Aul. 179; ῥοαὶ

τοῦ καλλιδόνακος Εὐρώτα Eur. Hel. 492, δονακόχλοα Εὐρώταν I. Taur. 399, δονακόεντος Εὐρ. Hel. 208, τὸν ὑδρόεντα δόνακι χλωρὸν Εὐρώταν Hel. 349; δονακώδεα Νεῖλον Bacchyl. fr. 22; Ἀσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην Il. 4. 383. For the naming of a city from its river cf. ἄστυ Πειράνας (Corinth) Pind. Ol. 13. 61; ἱερῶν ποταμῶν πόλις (Athens) Eur. Med. 846; ἱερὸν οἴκημα ποταμοῦ (Acragas) Pind. Ol. 2. 10, and the modern Conway which takes its name from the river.

786. **ἐφίλ.**, 'entertained.' Cf. παρ' ἄμμι φιλήσεαι Od. 1. 123.

**πρὸφρ.**: cf. ὄφρα 1143.

788. Cf. 1066. οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων γίγνεται Od. 9. 34; τί γὰρ πατρῴας ἀνδρὶ φίλτερον χθονός; Eur. fr. 6.

790. The reading **ἀρετῆς** is supported by ἀγαθῶν and ἐσθλὸν νόον, some edd. read ἐρατῆς σοφίης.

791. ὀρχηθμῷ καὶ ἀοιδῇ | Hes. Sh. 282.

795. Cf. 921. σὴν αὐτοῦ φρένα τέρπε H. Herm. 565; ἐμαύτᾳ Sapph. 15.

798. **μνήμη**, 'mention.' The κακοί are lost in the crowd. Cf. Sneer on Sir Fretful Plagiary: 'He is the sorest man alive, and shrinks like scorched parchment from the fiery ordeal of true criticism; yet he is so covetous of popularity that he had rather be abused than not mentioned at all,' *The Critic*, Act i, Sc. 1. μνήμη γίν. is the pass. of μνήμην ἔχειν Hdt. 1. 14, ποιεῖσθαι Hdt. 1. 15.

799. **ἄψεκτος**: cf. ἀμώμητον δ' οὐδὲν ἔγεντο βροτοῖς Parrhasius 2.

**ἐπὶ χθ.**: generally in this metrical position in Hom., e.g. Od. 1. 196.

800. 'If . . . *no man* escapes blame, *his* fate is to be preferred who is not the subject of *much* talk'; cf. 1185, 6.

802. δύσομαι εἰς Ἀΐδαο Od. 12. 383.

803. Cf. ὃς πᾶσι θνητ. κ. ἀθανάτ. ἀνάσσει Il. 12. 242.

804. | Ζ. Κρον. Hes. W. D. 158.

806. **ἔμεν** (Ahrens) is better than ἴμεν, which does not suit the words (τόρνου κτλ.) used in the preceding line; the presence of παρά in 945 makes the case different. Cf. εὐθὺν χρὴ τὸν ἑταῖρον ἔμμεν Scol. 16. **φυλασσ.**, 'being on his guard.' For χρῄ cf. μῄ 540.

807. We might also read κ' ἐν Πυθῶνι. Pindar has Πυθ. and also ἐν Π.

808. πίονος ἐξ ἀδύτοιο | Il. 5. 512. The end of an Hom. hexam. is often changed into the end of a pentam. by the substitution of a shorter case-ending; e.g. νηυσὶ θοῇσι becomes νηυσὶ θοαῖς, αἱμυλίοισι λόγοισι = αἱμ. λόγοις Th. 704. Cf. Th. 802 and Od. 12. 383 (quoted *supra*).

809. Cf. Apocalypse 22. 18, 19.

810. 'Avoid the charge of sin made by the gods.'

811–14. Cf. 1015.

811. οὔτι κ. | 1175.

814. Cf. 1016, and νόον ὅν τιν' ἔχουσιν Il. 22. 382.

815. See on 847. Cf. λὰξ ποδὶ κινήσας Il. 10. 158. Bgk. objects to the dative γλώσσῃ as *inusitata structura*; he accordingly prints the reading of the inferior MSS. γλώσσης. But cf. this proverb in the Agam. τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσσῃ μέγας βέβηκεν (Ag. 36); οὐ γὰρ μοῦνον ἐπ' ὀφθαλμοῖσιν Ἐρινὺς λὰξ ἐπέβη Ap. Rh. 2. 220. The accus. is also found λὰξ ἐπὶ γαστέρα βᾶσα Theocr. 26. 23. ἐπιβ. is frequently used with the simple dative.

βοῦς ἐπὶ γλώσσης· παροιμία ἐπὶ τῶν μὴ δυναμένων παρρησιάζεσθαι Zenob. 2. 70. No satisfactory explanation of its origin has yet been

offered; it was an enigma to the ancients themselves. *ἤτοι διὰ τὸ ἄφωνον τοῦ ζῴου ἢ διὰ τὸ τῶν Ἀθηναίων τὸ νόμισμα ἔχειν βοῦν ἐγκεχαραγμένον, ὅπερ ἐκτίνειν ἔδει τοὺς πέρα τοῦ δέοντος παρρησιαζομένους* Zenob.; *ἐπὶ τῶν ἐξαίφνης σιωπώντων· δωροδοκούμενοι ἐσιώπων* Apostol. 5. 2. The faithful watchman in the Agamemnon can hardly be suspected of taking a bribe; in our passage the context affords no clue. Philostratus (Vit. Apoll. 6. 11) says that the expression was used by the followers of Pythagoras. 'Perhaps a metaphor from a heavy weight' (Jebb). Others take *βοῦς* to mean 'gag' or 'scourge' (*ἱμὰς βόειος*), cf. our 'cat'. There is a touch of humour in the two passages (Th. and Agam.). **κωτίλλειν**, 'blab', 'chatter'; **κρατερῷ ποδί** = *μέγας βοῦς* (Agam.). Cf. *ἀλλ' ἐστὶ κἀμοὶ κλῃς ἐπὶ γλώσσῃ φύλαξ* Aesch. fr. 378. *παχὺς ὗς ἔκειτ' ἐπὶ στόμα*, used by Menander (ap. Ath. 549) in reference to persons cowed by a portly tyrant.

816. **ἴσχ. κ.**: verbs of hindering are followed by an infinit. with or without *μή*.

817. **μοῖρα**: c. inf., Il. 17. 421.

818. '*δέδ. μαθεῖν* scripsi, legebatur *δ. παθεῖν*. Emendationem meam munire neglexi, ratus homines recti iudicii neque doctrinae expertes veritatis notas facile assecuturos esse' Bgk.[4]. He has spoilt a good couplet. The idea is: 'If I know that I *must* endure a thing, I can look forward to it without flinching.' It is suspense that unnerves us, the *possibility* of suffering that makes cowards of us all; if Fate makes up our mind for us, we can then concentrate all our attention upon our *will*.

Cf. *νῦν δ' ἔμπης γὰρ κῆρες ἐφεστᾶσιν θανάτοιο μυρίαι ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι* Il. 12. 326; Eur. fr. 757.

819. **πολυάρ.** here = 'a subject of much prayer'; generally it = 'much desired'.

821. *αἶψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας* Hes. W. D. 185; cf. ib. 187.
*ἀπογηρ.* is used neither by Hom. nor Hes.
*ἀπατιμάω* Il. 13. 113.

822. Cf. 152. *τινὲς τῶν τὰς μεγίστας χώρας ἐχόντων* Polyb. 1. 43. 1. Camerarius takes the meaning to be 'their land becomes less'; cf. the fifth clause of the Decalogue.

824. Cf. 306. *μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται* Il. 3. 107.

825-30. A reproach addressed to unsympathetic friends. 'How can you join the revellers when they are feasting on the fruits of my land, and wearing garlands of flowers plucked in my gardens which we can see from the market-place? Come, you Scythian, shear your locks, and mourn with me.' The poet's property had fallen into the hands of his enemies.

827. *δάφνᾳ τε χρυσέᾳ κόμας ἀναδήσαντες εἰλαπινάζοισιν εὐφρόνως* Pind. Pyth. 10. 40. If we retain the MSS. reading we must take *ἐν* with **ξανθ. κόμ.** as well as with *εἰλαπ.*, 'at feasts and on their heads.'

829. **Σκύθα**: probably 'Scythian', 'hard drinker'. There is possibly also a reference to *σκυθίζω* = 'shave' (Eur. El. 241). All Scythians and Thracians, including women, *ἀκράτῳ παντάπασι χρώμενοι* Plat. Laws 637 E; *Σκυθικὴν πόσιν παρ' οἴνῳ μελετῶμεν* Anacr. 64. 9; *Κλεομένεα Σκύθῃσι ὁμιλήσαντα ἀκρητοπότην γενέσθαι . . . ἐπεὰν ζωρότερον βούλωνται πιεῖν Ἐπισκύθισον λέγουσι* Hdt. 6. 84; *Σκυθιστὶ φωνεῖ*, of a drunken man, Athen. p. 221, who derives *σκύφος* from *σκύθος· διὰ τὸ τοὺς Σκύθας περαιτέρω τοῦ δέοντος μεθύσκεσθαι*. Of course, the word

may be a proper name. Harrison refers to several persons bearing this name, e. g. the father of Cadmus, tyrant of Cos (Cadm. settled at Zancle in 494); another is the 'King of Zancle, who lost his city in 494 (Hdt. 6. 23)'. There can, then, be no validity in the reasoning of Bergk, who rejects the word 'because it must be the name of a slave, and an aristocrat like Theognis would never have condescended to address so mean a person'; he suggests *ἀλλ' ἄγε δὴ 'γκυτὶ κεῖρε*, 'close to the skin'; cf. *χαίτην ἀπ' ὤμων ἐγκυτὶ κεκαρμένος* Archil. 37.

830. Cf. 1200.

831. Cf. *πίστεις γάρ τοι ὁμῶς καὶ ἀπιστίαι ὤλεσαν ἄνδρας* Hes. W. D. 372; *τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας* Paul, Ep. Rom. 11. 20.

832. **ἀργαλ.**: in Hom., 'unendurable,' *κάματος, στόνος, φόβος*. Tr. 'the knowledge of both is bitter,' cf. *οὐ γνώμαν ἴσχεις ἐξ οἵων* Soph. Elect. 214, Schol. *οὐ γιγνώσκεις*. Others explain, 'it is hard to decide, to choose between the two.'

833. **φθόρος**: Bacchyl. 14. 61; Thuc. 2. 52. Cf. *τρίβος* and *τριβή*, the former in Aesch. Ag. 197.

834. Cf. Od. 1. 32; A. *πόλλ', ὦ τέκνον, σφάλλουσιν ἀνθρώπους θεοί.* B. *τὸ ῥᾷστον εἶπας αἰτιάσασθαι θεούς* Eur. fr. 256; *θ. μακ.* Il. 1. 339, Od. 8. 281.

835. *ὕβρις τε βίη τε* Od. 15. 329. A common complaint in the Theognidea, cf. 40, 46, 50, 346, 677.

837. **δ. κῆρες**, 'plagues connected with drink,' the positive and negative poles, the Scylla and Charybdis of wine. The sore of Philoctetes is called *κῆρ, παλαιᾷ κηρί* (Soph. Phil. 42, 1166). There may be in our passage a reminiscence of the two *κῆρες* assigned to Achilles, alternatives in both cases. Mimn. 2. 5 speaks of two *κῆρες*, death and old age. *δειλ. βρ.* | Il. 22. 31, &c.

838. **λυσιμελής**, 'limb-exhausting.' *λ. ἔρος* Hes. Th. 911; *πόθος* Archil. 85; *κῶμα* Ap. Rh. 4. 1523: *λυσιμελοῦς Βάκχου καὶ λυσιμελοῦς Ἀφροδίτης γεννᾶται θυγάτηρ λυσιμελὴς ποδάγρα* Hedyl. A. Pal. 11. 414; cf. *γυιοκόρους μελεδῶνας* Hes. W. D. 66.

839. *Βάκχου μέτρον ἄριστον ὃ μὴ πολὺ μηδ' ἐλάχιστον. ἔστι γὰρ ἢ λύπης αἴτιος ἢ μανίης* Euenus 2; *οὐδέ μ. π.* | Il. 11. 648, and Th. 1363.

**στρωφ.**, *ἀνὰ τὴν πόλιν στρωφώμεναι* Hdt. 2. 85.

841. Cf. 1224.

**ἀχάριστος**: sc. *ἐστί*. Bgk.[4] supports his conjecture *ἀχαρίστως* by an appeal to *μηδὲ τὰς χάριτας ἀχαρίστως χαριζόμενος* Isocr. ad Demon. 31. We should then require an adverb (e. g. *εὖ*) with *χαρίζεται* in contrast with *ἀχαρίστως*: the same objection applies to *ἀχάριστον* if translated 'one ungracious gift it gives' (*ἀχάρ. χαρίζεται*).

843, 4. A rejoinder to 841, 2.

The MSS. reading would mean 'when a man above becomes a man below', i. e. drops under the table. The sense required is 'when we see things upside down, we shall stop and go home'. Cf. 'Et sane iam lucernae mihi plures videbantur ardere totumque triclinium esse mutatum' Petron. Cena Tr. 64; cf. Juv. 6. 304.

844. **τουτάκις**: *τουτάκι* Pind. Pyth. 4. 28.

845. **κείμ.** (pass. of *τίθημι*) is in itself colourless, cf. 48. *μὴ κινεῖν εὖ κείμενον* Plat. Phileb. 15 c.

847. **ἐπίβα** = *ἐπίβηθι*; *κεῖμαι· λὰξ ἐπίβαινε κατ' αὐχένος, ἄγριε δαῖμον*

Meleager; 'et caput impositis pressit Amor pedibus' Propert. 1. 1. 4.

**κενεόφρ.**: *αὖχαι* Pind. Nem. 11. 29.

848. **ζεύγλη** Hdt. 1. 31. **δύσλοφον** 1024, 1358; *δύσλοφον λέοντι ἐφίησι χεῖρα* Bacchyl. 12. 46, 'a crushing hand'; lit. 'heavy on the neck', Jebb. Cf. *δύσιππος χώρα* ('hard for horses') Plut. Philop. 14; *δυσόφθαλμος* ('offensive to the eye') Telest. ap. Athen. 616 F.

849. **φιλοδ.**: *ἀνδράποδα* Hdt. 4. 142; *φ. κύων* Ael. N. A. 6. 62.

851. *μὴ φίλον ἐξαπάτα* was one of the maxims set up in public by order of the tyrant Hipparchus.

852. **μαλθ.**, 'soft words'; cf. *ἐξαπατάτω αἱμύλα κωτίλλουσα* Hes. W. D. 373; *σκληρὰ μαλθακῶς λέγων* Soph. O. Col. 774.

853. Cf. *ᾔδεα μὲν . . . οἶδα δὲ νῦν* Il. 14. 71; | *ἤδη γὰρ καὶ πρόσθεν* Meleag. A. P. 5. 172; *μὲν... ἀτάρ* Il. 1. 165; *μὲν . . . αὐτάρ* Th. 647. I have adopted the reading given 1038 a, where the MSS. have *λώιον ἤδη*. In the present passage *λώια* is due to the change of *ᾔδεα* into *ἡδέα* and the desire to find another neuter plur. adjective ('sweet')( 'more profitable'): cf. *τὰ λώια* Theocr. 26. 32. A. B. Cook (quoted by Harr., p. 153) suggests that the use of *λώια* as a comparative may be due to a 'mistaken reminiscence of *πολὺ λώιον* in Il. 1. 229 and Hes. W. D. 433'.

854. Cf. 956, 1340. *δειλοῖς ὀλίγα χάρις* Praxilla (Scol. 21).

855. Cf. 47.

856. **κεκλιμ.**, 'heeling over,' or 'leaving her course'. *κλινόμενος*, 'swerving,' 946. **ἔδραμεν**: *τρέχω* is used of 'running into danger'. *τρέχειν περὶ ψυχῆς* Hdt. 9. 37.

857–60. Cf. 'Donec eris sospes multos numerabis amicos; tempora si fuerint nubila solus eris' Ov. Trist. 1. 9. 5.

859. For the omission of a verb after *ἦν* cf. 541.

**παυράκι**, *hap. leg.*, cf. *ὀλιγάκις, τουτάκις* 844.

860. *ἀσπάζομαι καὶ φιλῶ* is a frequent combination, e.g. Plat. Apol. 29 D. *βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς* Mark 12. 38. For the plur. *φιλ.* cf. *ἀμβροσιᾶν φιλοτάτων* Pind. Nem. 8. 1.

861–4. In spite of the ingenuity lavished upon it, this elegy is still an enigma. Of all the explanations offered the most probable is that which takes it to be the complaint of a *meretrix*; cf. Geyso, p. 59 'Deserunt me amici (*ἐρασταί*), nec volunt mihi gratificari (*ἀνδ. φαιν.* verba obscura); tamen ego pro vetere consuetudine (*αὐτομάτη*) vespertino tempore domo egredior (ad symposia) et matutino redeo'. The 'friends' may be the *lenones* who refuse to give her anything, and *ἀνδ. φαιν.* may mean 'when lovers present themselves'.

It has been suggested by several scholars that the speaker is some domestic animal neglected by its owners. If so, the meaning might then be: 'My friends will not give me anything in the day (*ἀνδ. φαιν.*), so I shall go out alone in the dark and come in at cockcrow'. **ἀνδ. φαιν.** possibly = 'when men are about', cf. *ἀγορᾶς πληθούσης*, and this is perhaps the sense which we should attach to a marginal note preserved in *bd*, viz. *ἤγουν κατὰ τὸν καιρὸν τῆς ἡμέρας*, a gloss which led Hermann and Emper. to the conjecture *ἄστρων* (Ahrens *δᾴδων*). This explanation would supply a fitting contrast to *ἑσπερίη . . . ἐγειρομένων*.

Harrison connects 857–60 with 861–4. 'In 857–60 the poet

complains that his friends are fair-weather friends; in 861–4 he compares himself to a pet which is petted only when its masters have nothing better to do ("when visitors come in"). But I see no reason to suppose that the lines were intended to be an allegory.

864. Cf. *ἐξεγρέσθαι πρὸς ἡμέραν ἤδη ἀλεκτρυόνων ᾀδόντων* Plat. Sympos. 223 c.

865–8. Note the careful arrangement and chiasmus.

865. *ὄλβος* is given to *ἄχρηστοι* )( 868 every possessor of *ἀρετή* is *χρηστός*; 866 *ὄλβος* is wasted and lost )( 867 *ἀρετή* is never lost.

**ἄχρηστος** here in its usual sense of 'unfit for service' )( **αἰχμητής**.

866. 'Wealth which brings no profit to the man himself or to his friends, as it is lost on such a person'; lit. 'is of no worth' (*οὐδέν*). *ὄλβος*, though in itself *ἐσθλός*, becomes *ἄχρηστος* itself when bestowed upon an *ἄχρηστος*; *ἀρετή* can never be lost, as it never gets into the possession of an *ἄχρηστος*.

867. Cf. *κλέος οὔπ. ὀλ.* | Il. 2. 325, 7. 91, Od. 24. 196. The same spirit of pride in one's fighting power is expressed by Archil. *ἐν δορὶ μέν μοι μᾶζα μεμαγμένη, ἐν δορὶ δ' οἶνος Ἰσμαρικός, πίνω δ' ἐν δορὶ κεκλιμένος* fr. 2.

868. Cf. 1006; for *γῆν* and *ἄστυ* cf. *οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν· ἄστυ δέ μοι δεῖξον* Od. 6. 177; *ἄλλοι θ' οἳ κατὰ ἄστυ καὶ οἳ περιναιετάουσιν* Od. 8. 551.

**ἄστυ**, lit. 'town, as a dwelling-place'; root **ϝας**, Eng. I *was*.

869. **ἔπειτα**: anticipating an *εἰ*-clause; summing up an *εἰ*-clause, Od. 1. 84, 2. 275.

**ἐν . . . πέσοι**: cf. *κῦμα ἐν νηὶ πέσῃσι* Il. 15. 624. Alexander *τοὺς Κελτοὺς ἤρετο ὅ, τι μάλιστα δεδίττεται αὐτοὺς τῶν ἀνθρωπίνων ἐλπίσας ὅτι μέγα ὄνομα τὸ αὐτοῦ . . . ἔφασαν δεδιέναι μήποτε ὁ οὐρανὸς αὐτοῖς ἐμπέσοι.* He then sent them away, *τοσοῦτον ὑπειπὼν ὅτι ἀλαζόνες Κελτοί εἰσιν* Arrian 1. 4.

**οὐρ. εὐρ. ὕπ.** | Il. 15. 36, Hes. Th. 110, 702, 840.

**οὐρ. χάλκ.** Il. 17. 425; *σιδήρεος οὐρ.* Od. 15. 329; **μέγ. οὐρ.** Il. 1. 497.

870. **χαμαιγ. ἀνθρ.** Hes. Th. 879; H. Aphr. 108.

871. Cf. *τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ φίλοις ἐπαρκεῖν*; Eur. Hecub. 984; *ἐπαρκ.* c. acc. Orest. 803.

872. )( 1107, 8; cf. (Antinous ref. to Odyss.) *τίς δαίμων τόδε πῆμα προσήγαγε δαιτὸς ἀνίην*; Od. 17. 446.

873. *μηδέ σε πάμπαν* | Il. 20. 108; *οὐδ' ὅ γε π.* | Il. 12. 406.

874 = 1092; cf. *εἰ μισεῖν πόνος ἐστί, φιλεῖν πόνος* Euenus, A. P. 12. 172.

876. **μέτρ. ἔχ. σοφ.**: cf. 1119. *χαῖρε, Ἡσίοδ', ἀνθρώποις μέτρον ἔχων σοφίης* Pindar (?) ap. Proclum ad Hes.

877. *τάχ' ἄν*, all MSS. except *A* here and 1070 a, may be the right reading.

*ἄν* c. fut. is frequent in Hom. and Pindar. See Goodwin, *M. T.* 196.

878. **γ. μέλ.** Od. 11. 365.

879–81. Assigned by Reitzenstein to a Laconian, an imitator of Tyrtaeus; he holds that the same poet also wrote 997–1002, 1087–90.

881. | *οὔρεος ἐν βήσσῃς* Il. 3. 34, Hes. W. D. 510.

*Αἴολος φίλος ἀθανάτοισι θεοῖσι* Od. 10. 2; *θεοῖσι φίλῳ Θεοπόμπῳ* | . . . *φυτεύειν* Tyrt. 5. 1.

882. **Πλατ.**: a name found in more than one Peloponnesian locality: (1) a cape on the island Cythera, *ἐς Πλατανιστοῦντα* Pausan. 3. 23. 1; (2) *Πλατανιστών*, a river in Arcadia, and another in Messenia, Paus. 4. 34. 4. Bergk[4] is probably right in his suggestion that our poet refers to a stream rising in Taygetus.

**ἐπάγ.**: cf. *τὰ ἐκ τῶν διωρύχων ἐπάγοντες νάματα* Plat. Critias 118 E; )( *ἐξάγειν* as *εἰς τὴν ὁδὸν ὀκνήσω τὸ ὕδωρ ἐξάγειν* Demosth. ag. Callicles 18.

883. Cf. *οἶνον . . . θεοὶ ποίησαν ἄριστον . . . ἀποσκεδάσαι μελεδῶνας* Cypria 7; 'dissipat Euhius curas' Hor. Od. 2. 11. 17. **μελεδ.**: there were two words *μελεδών* and *μελεδώνη*, cf. *μελεδῶνας* H. Ap. 532; *μελεδῶναι* Theocr. 21. 5. Most edd. of Th. reject the MSS. *-ῶνας* for *-ώνας* (Camer.).

884. As *A* accents *ἐλαφρότερως* it is better to assume that *ω* is due to a slip, and to read *-ος* with the other MSS.

885. Eirene, d. of Zeus and Themis; her sisters were Eunomia and Dice, cf. Pind. Ol. 13. 7. For the combination cf. *πλοῦτος δὲ καὶ εἰρήνη* Od. 24. 486; *Δίκα καὶ Εἰρήνα ταμίαι ἀνδράσι πλούτου* Pind. Ol. 13. 7; *τίκτει δέ τε θνατοῖσιν εἰρήνα μεγάλα πλοῦτον μελιγλώσσων τ' ἀοιδᾶν ἄνθεα* Bacchyl. fr. 3. Plutus is addressed as *θεῶν κάλλιστε* Th. 1117, cf. *τὴν καλλίστην θεῶν Εἰρήνην τιμῶντες* Eur. Orest. 1683. The famous statue of Eirene holding the infant Plutus was made by Cephisodotus in the fourth century.

886. *πολέμοιο κακοῖο* Il. 1. 284.

887. **ἀν' ἔχε**: cf. *ἀνέχουσα· ἄνω ἔχουσα ὡς ἐν Λυκούργῳ Αἰσχύλος, ἄκουε δ' ἀν' οὖς ἔχων* Schol. Soph. O. Col. 674.

**μακ. β.** |: *ὀξὺ βοώσης* | 1197.

889. **ἐπ. ἵ.**, of a chariot; as *ἵππων ἐπιβαινέμεν* Il. 5. 255.

**ἵπ. ὠκυπ.** Il. 2. 383.

If we regard 889, 90, as a reply to the preceding line, **παρ.** is certainly not 'languidum' as Peppmüller holds, to justify his conjecture *νέον ὄντα* (cf. Tyrt. 10. 27). 'We are not fighting for our own land,' says one. 'No,' says the other, 'but we *are* at the scene of battle.'

890. **πόλ. δακρ.** Il. 5. 737.

891–4. It is difficult to connect Cerinthus in north-east Euboea with the expedition of the Cypselid Miltiades (506 B.C.), nor does the reference fit in with what we know about the Persian invasion of the island. There may be an allusion to some incident in the long struggle between Eretria and Chalcis for the possession of the fertile Lelantian plain; it is equally possible that the lines deal with an internal revolution in which the nobles were defeated by the masses, headed perhaps by an aspirant to tyranny, and dispossessed of their land. (Cf. the use of *ἀγαθοί* and *κακοί* Th. 57. 49, &c.)

We cannot point to any interference by the Cypselids or other Corinthians in the internal affairs of Euboea. The reading **Κυψελιδέων** is amply supported by an inscription on a golden colossus set up by Cypselus at Olympia *εἰ μὴ ἐγὼ χρυσοῦς σφυρήλατος εἰμὶ κολοσσὸς ἐξώλης εἴη Κυψελιδῶν γενεή*; the phrase may have become proverbial with the meaning 'a curse on all tyrants and their friends'. Cf. *πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι* Ar. Plut. 1002; 'Queen Anne is dead,' 'Sister Anne is still waiting.'

The Lel. Plain is first mentioned in H. Ap. 220 *στῆς δ' ἐπὶ Ληλάντῳ πεδίῳ*.

891. **Κῆρ.** is included in the Catalogue with *πολυστάφυλος Ἱστίαια* Il. 2. 537.

893. **διέπ.**, 'govern.'

894. For **ὡς**, cf. *ὡς μὴ θάνοι ὅστις* . . . Od. 15. 359; Bergk compares *Ζεῦ πάτερ, ὡς Χαλύβων πᾶν ἀπόλοιτο γένος* Callim. fr. 463, the German *dass doch* and the Latin 'ut illum di perdant'.

895, 6. For the form cf. 1223, 1225; for the sentiment cf. 1171.

896. **ἀγνωμ.**, *stoliditas*, Hdt. 4. 93.

897. *Ζεὺς ὅτε δή ῥ' ἄνδρεσσι κοτεσσάμενος χαλεπήνῃ* Il. 16. 386. **πάντα** = *ἐπὶ παντί* 325.

902. Cf. *ἄλλου δ' ἄλλον ἔθηκε θεὸς ἐπιδευέα φωτῶν* Theocr. 25. 50; *ἀλλ' οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν πέφυκεν· ἄλλῳ δ' ἄλλο πρόσκειται γέρας* Rhesus 106; 'non omnia possumus omnes' Verg. Ecl. 8. 63; *οὗτος μὲν πανάριστος ὃς* **αὐτὸς** *πάντα νοήσῃ* Hes. W. D. 293. **αὐτός**, 'alone, unaided'; cf. 959.

903–30. See Appendix.

The general idea is: 'Don't squander, or you will become a beggar; don't scrape and stint, for you may not live to enjoy your wealth. When your income decreases, spend less; when it increases, you can afford to spend more; always let your expenditure be proportionate to your means at that time.'

903. 'Sees that his expenditure is according to his means, and follows on its track' (ferreting out every item), i.e. he knows on what he has spent every farthing.

904. **τοῖς συν.**, 'in the eyes of the wise.'

905. Cf. *θνατὸν εὖντα χρὴ διδύμους ἀέξειν γνώμας, ὅτι τ' αὔριον ὄψεαι μοῦνον ἁλίου φάος, χὤτι πεντήκοντ' ἔτεα ζωὰν βαθύπλουτον τελεῖς* Bacchyl. 3. 78–82; cf. Lucian, A. P. 10. 26.

906. Cf. *εἴκοσι δ' ἐκτελέσαις ἐνιαυτούς* Pind. Pyth. 4. 104; *τὸν βίον ἐξετέλεσεν* Diod. Sic. 1. 49.

907. 'Who had a longer span of life before him.'

908. **τοῦτον**, subject of **φείδ.** **ἵνα** c. indic.; *τί οὐκ ἔρριψ' ἐμαυτὴν . . . ὅπως ἀπηλλάγην*; Aesch. Prom. 747.

909. **ὅ**, 'on which account,' as Eur. Hec. 13; *τό* Il. 3. 176.

910. Cf. *δέδηγμαι τὴν καρδίαν* Ar. Ach. 1; *θυμοδακὴς μῦθος* Od. 8. 185.

911. Cf. *καθάπερ ἐν τριόδῳ γενόμενος* Plat. Laws 799 c.

914. **τελ. ἔργ.** Od. 2. 272.

917. **ἐκτελ.**, 'before accomplishing his purpose' (sc. *νόον*), i.e. saving all he intended to save; cf. *ἐκτ. ἔρον*; or can it mean 'before getting through all his money'?

Cf. 974. *κατελθόντ' Ἄιδος εἴσω* Il. 6. 284.

919. **ᾧ κ'**, i.e. to himself. Bgk. compares 'cuncta manus avidas fugient heredis amico quae dederis animo' Hor. Od. 4. 7. 19.

921. **διέτρ.**, 'wasted, squandered'; usually 'delay', 'spend time'.

**ὑπάγω**, 'I die', 'leave the world', 'withdraw'; of an army withdrawing Hdt. 4. 120.

924. **μελ. ἐχ.**: *τῶν πρόσθεν μελέτην ἐχέμεν οἰκήια θέσθαι* Hes. W. D. 457.

*μελέτη* = *ἐπιμέλεια.*

925. 'By so doing you would neither toil for another and leave him the fruits of your toil, nor would you be a beggar and a slave.' *προ-* = *ὑπέρ*, as in *οὐ σὺ πολλάκις τὴν σὴν προτείνων προὔκαμες ψυχὴν δορί* Soph. Ajax 1270.

**μεταδοίης**, 'give as a share' not 'give a share of' (Camer. read *καμάτου*); *ἵνα μὴ μεταδοῖεν τὸ μέρος* Xen. An. 7. 8. 11. Cf. *ἡμέτερον κάματον ἔδουσιν* Od. 14. 417; so too *πόνος, μόχθος, labores.*

926. **δουλ. τελ.**, 'accomplish slavery,' like *τελ. ἔργον*, 'bring about.' *γῆρας θεοὶ τελέουσιν ἄρειον* Od. 23. 286.

928. **ἐν τ. γένει**, 'in this age or society of ours', 'among such a generation of citizens as the present'. Cf. 191, 1141. *οὐδὲν δίκαιόν ἐστιν ἐν τῷ νῦν γένει* Eur. fr. 696; *τῶν γε νῦν αἴ τις ἐπιχθονίων* Bacchyl. 5. 4; *ὡς σφόδρ' ἐστὶ συμφέρον τὸ μηδὲν ἀσκεῖν ὑγιὲς ἐν τῷ νῦν χρόνῳ* Ar. Plutus 50.

929. *ἦ μόλις ἔγνως τοῦτ' ἔπος ὡς οὐδεὶς οὐδὲν ἔχοντι φίλος;* Marc. Arg. A. P. 5. 113; *τῶν ἐχόντων πάντες φίλοι* Eur. fr. 465.

930. Either 'You yourself are no longer regarded as such a good man', or (?) 'a good man is no longer the same man as before'.

931, 2. A cynical reply to the preceding. 'Even the man described in 915 sqq. gained something.'

**ἀποκλαίω**, c. accus. Plat. Phaed. 117 c; so *ἀποπενθεῖν τινα* Plut. Cor. 39.

933. For the sing. vb. cf. 885. **ὀπηδ.** | always in this position in Od. and Hymns (eight times), and Il. 2. 184, 5. 216, 24. 368. So too the five examples in the Index to Paley's *Hesiod*, and all those given in Steph. from hex. or elegiac poetry.

935–8 were certainly not intended to follow close upon 933, 4. They are a fragment of a much longer poem quoted by Stobaeus under the name of *Tyrtaeus*. Our version differs in several respects from the Stobaean text. No notice is taken of **κάλλος** in 935–8, which deal with *ἀρετή* alone and were inserted as a commentary on the first element in 933.

934. **ὄλβιος ὅς** very frequently at the beginning of a line, unaccompanied by a verb, as 1253; Hes. Th. 954; Theocr. 12. 34. For this use of an adj. as predicate cf. *νήπιος* Il. 5. 406; *δύσμορος* Od. 20. 194.

936. *εἴκειν προθύρου* Od. 18. 10. **χώρης**, 'place'; *στρέψεσθ' ἐκ χώρης* Il. 6. 516.

937. *πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν* Il. 2. 579.

939–42. It has been suggested that the singer is a maiden, abandoned by her lover; but how would this explain **καὶ γὰρ** *κτλ.*? The author feels like the man in Plat. Sympos. 176 A *πάνυ χαλεπῶς ἔχω ὑπὸ τοῦ χθὲς πότου καὶ δέομαι ἀναψυχῆς τινος.* The poet is hoarse after the debauch of the night before. 'I have no one to accompany me', 'I have a bad cold', were then, as now, well-known excuses.

Harrison offers the following explanation of 939–44: 'The scene is at a *κῶμος*. The speaker at first declines to sing, but finally consents to join in a chorus (*ἀθαν. θ. ἐπ.* would be a chorus, not a solo, acc. to Dr. Jackson). It is not hard to fill up the gaps in the dialogue, of which we have only one side. "Will you sing us something?" "I am afraid I am out of voice; I was at a party last night." "The accompanyist perhaps does not satisfy you?" "I could not wish for a better. You should have a duet, only my friend, the knave, has left me in the lurch. But if you like I will lead off *Auld Lang Syne*."'

939. *λίγ' ἄειδεν* Od. 10. 254.

944. **θ. ἐπ.** | 1116.

**δεξιός**, 'on the right side,' as *αἰετὸς δεξιὸς ἀΐξας* Il. 24. 320; 'si deos salutas, dextrovorsum censeo' Plaut. Curc. 1. 1. 70; *προπόσεις ὀρέγειν ἐπιδέξια* Critias 2. 7.

The singer stood on the right of the musician and turned to the right to address the gods. *θεοῖς ἐνδέξια πᾶσιν οἰνοχόει* Il. 1. 597; *βῆ δ' ἴμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον* (Odyss. begging Od. 17. 365.

945–8. There is no need to follow Bergk in assigning these lines to Solon: they are certainly full of Solonian echoes. Cf. *εὐθεῖαν εἰς ἕκαστον ἁρμόσας δίκην* Sol. 32. 19; *εὐνομία δ' εὔκοσμα καὶ ἄρτια πάντ' ἀποφαίνει* Sol. 4. 33; *δήμῳ μὲν γὰρ ἔδωκα τόσον κράτος ὅσσον ἐπαρκεῖ . . . οὔτ' ἐπορεξάμενος . . . καὶ τοῖς ἐφρασάμην μηδὲν ἀεικὲς ἔχειν . . . νικᾶν δ' οὐκ εἴασ' οὐδετέρους ἀδίκως* Sol. 5; *χρήμασι πειθόμενοι* | Sol. 4. 6.

945. *ἦλθε Θεαίτητος καθαρὴν ὁδόν* Callim. Ep. 7; *ὀρθὰν κέλευθον ἰών* Pind. Pyth. 11. 39; *πραγμάτων ὀρθὰν ὁδόν* Pind. Ol. 7. 46.

946. **ἀρτ.**, 'sound, true'; *ἀρτ. βάζειν* Il. 14. 92; *ἀρτ. μηδόμενος* Pind. Ol. 6. 94; *νόος ἄρτιος* Th. 154.

947. **κοσμ.**: 'set in order, govern, administer, act as magistrate over'; used by Hdt. in ref. to the rule of Pisistratus *ἐπὶ τοῖσι κατεστεῶσι ἔνεμε τὴν πόλιν κοσμέων καλῶς τε καὶ εὖ* Hdt. 1. 59. *κόσμος* is used of a constitution (esp. oligarchical), *μεταστῆσαι τὸν κόσμον καὶ ἐς δημοκρατίαν τρέψαι* Thuc. 4. 76. The Cretan *κόσμοι* were olig. magistrates Arist. Pol. 1272 A.

**ἐπὶ τρ.**: 'yield to, put myself in the hands of,' cf. *οὐ μὲν ἐπέτρεπε γήραϊ λυγρῷ* Il. 10. 79; *ταῖς ἐπιθυμίαις μὴ ἐπιτρέποντες* Plat. Laws 802 B.

**λιπαρήν**. Pindar uses this adjective as an epithet of Marathon (Ol. 13. 110), Thebes (Pyth. 2. 3), Athens (Is. 2. 20).

949–54. Two explanations have been suggested: (1) It denotes forbearance in the hour of victory. 'He prides himself on not having used his power to make himself tyrant' (Harr.). If so, cf. Plut. Sol. c. 14. Busolt (*Griesch. Gech.*) finds in 951 a reference to the restoration of the oligarchy during the lifetime of Theognis. But why should we attach a literal interpretation to this one line and regard the others as metaphors? (2) The theme is a fruitless conquest. It is difficult to accommodate *πρήξας*, *τελέσσας*, &c., to the case of a man 'entrusted with an elective tyranny, an *αἰσυμνήτης*' (Harr.). They are better suited for a person who is unable to enjoy a victory. The first lines undoubtedly imply a conquest secured by force. 'My success after all was no success' is the dominant note. There can be little doubt that we have before us the complaint of a baffled lover. It is significant that the first couplet reappears in the *Musa Paedica* (1278 c, d). Erotic poetry offers exact parallels to the language of this elegy.

949. **νεβρ.** and **λέων** proverbially designate a helpless victim and an omnipotent enemy: *εὐλαβεῖσθαι μὴ κατέναντα λέοντος νεβρὸς ἐλθὼν μοῖραν αἱρεῖσθαι κρεῶν* Plat. Charm. 155 D; *λέων ὣς ἀλκὶ πεποιθώς* | Il. 5. 299, 17. 61, Od. 6. 130; *ἀγρεύσας τὸν νεβρὸν ἀπώλεσα* (of an unsuccessful lover) Rhianus A. P. 12. 146; *ἠγρεύθην* in an erotic sense A. P. 12. 23.

950. **καταιμ.** cf. *διαιβολίη* 324. *αἵματος ὄφρα πίω* Od. 11. 96.

951. **τειχ. ἐπι.**: cf. *κροσσάων ἐπέβαινον* Il. 12. 444; *πόλιν οὐκ ἀλαπάξεις* | Il. 2. 367.

953. **πρή.** erotic as in *ἐπράχθη τὰ μέγιστα* Theocr. 2. 143; *ἠράσθην*,

*ἐφίλουν, ἔτυχον, κατέπραξ', ἀγαπῶμαι* A. P. 5. 51 ; *ὅσσα δέ μοι τέλεσσαι θῦμος ἰμέρρει* (erot.) Sapph. 1. 26.

954. *ἀνύσσαμεν ἔργον ἔρωτος* Paul. Sil. A. P. 5. 275 ; *ἤνυσα πολλὰ καμών* (erotic) Rufin. A. P. 5. 75.

955. Cf. *δειλοὺς εὖ ἔρδοντι ματαιοτάτη χάρις ἐστίν· οὔτε γὰρ ἂν . . . ἀμῶς* 105–7.

956. 'You will be deprived of much that belongs to you, and you will get no thanks.' **χηρώσει** fut. pass. (cf. *τιμήσομαι, φιλήσομαι*, &c.). The MSS. reading gives an exact parallel with 105–7 quoted above. I see no reason to change to the third person and read *χηρεύσει* (Brunck), 'he will be without' ; *ἡ ἀνδρῶν χηρεύει* Od. 9. 124. *χήρωσις* (Stob.) may represent *χηρώσεις*.

958. | *χρῄζων ἵκοιο*, cf. | *χρηίζων ἐλεύσεαι* 1333.

959. *ἀπὸ κρήν. μελ.* | Il. 16. 160, 21. 257 ; *ἐπὶ κρ. μ.* | (dat.) H. Pan 20. For the erotic figure, cf. 'The fountain from the which my current runs Or else dries up ; to be discarded thence ! Or keep it as a cistern, for foul toads To knot and gender in !' Othello to Desdemona (Act iv, Sc. 2). *πέπωκεν ἐκ καινῆς* of a faithless husband Hds. 1. 25. *πίνω* is frequently so used in A. Pal., e. g. *μεθύω τὸ φίλημα πολὺν τὸν ἔρωτα πεπωκώς* 5. 305 ; and again, in a similar sense, *ἀπὸ δὲ ὕδατος ἀλλοτρίου ἀπόσχου καὶ ἀπὸ πηγῆς ἀλλοτρίας μὴ πίῃς* Prov. 9. 18 b. LXX. A spring of pure water is called by Aesch. *παρθένος πηγή* (Pers. 613).

960. Cf. *παιδοφιλεῖν δέ τι τερπνόν* 1345.

961. **τεθόλ.** Cf. *οἱ θηρεύοντες θολοῦσι τὸ ὕδωρ* Athen. 298 B ; fig. = 'disturb' ; *θολοῖ δὲ καρδίαν* Eur. Alc. 1067. **αναμ.** : cf. *ἀνέμισγε σίτῳ φάρμακα* Od. 10. 235.

For **ἰλυϊ** cf. *τὰ τεύχεα καλά, τά που μάλα νειόθι λίμνης κείσεθ' ὑπ' ἰλύος κεκαλυμμένα* Il. 21. 317.

962. *πῑόμενος* Od. 10. 160 ; *πῑεται* Ion 2. 10.

There is no need to discuss the innumerable conjectures intended to supplant *ἢ ποταμοῦ*. As Wendorff has pointed out, the key is to be sought in the difference of gender. The disgusted lover will seek another maid or boy.

963. Cf. 117–28.

*σαφηνέως* Hdt. 1. 140.

964. **ῥυθμός·** *τρόπος* Hesych. 'tone', cf. *γίνωσκε οἷος ῥυσμὸς ἀνθρώπους ἔχει* Archil. 66 ; *ὅσοι χθονίους ἔχουσι ῥυσμοὺς καὶ χαλεπούς* Anacr. 74. 2.

965. **ἐπίκ. ἦθος** Hes. W. D. 67, 78.

966. 'Putting on for the day,' cf. 'ponit personam amici cum induit iudicis' Cic. Offic. 3. 10.

967. **ἐκφ.**, 'publicly denounces, exposes,' cf. 1342.

969. **ἔφθην αἰνήσας**, being an explanation of the preceding line, does not require any connecting particle. Hartung aptly compares *τὸ δὲ κάλλιστον, τὸ δὲ θαυμαστότατον* followed by an explanatory sentence not introduced by *γάρ* or *δέ*.

**κατὰ π.** Cf. *ἡ χαλεπὴ κατὰ πάντα Φιλίστιον* Maecius A. P. 5. 114.

970. **διέχω** (sc. *ναῦν*) without an expressed object like many other nautical expressions in Greek ; tr. 'I stand off', 'give a wide berth to' (Harrison), cf. *διέχειν ἀπ' ἀλλήλων* Thuc. 2. 81, of two armies.

971, 2. Cf. 699, 1003.

**ἐπιοίνιον** ('a drunkard's prize') seems to be the only instance of this form ; *ἐποίνιος* is given by Suidas, cf. *ἐποίνιον ὕμνον ἀείδεις* Nonn.

Dion. 11. 300; but we have ἐπιοινοχοεύοι H. Aphr. 204. For the custom, cf. ἡμέτερος ὁ πυραμοῦς Ar. Kts. 277. 'The cake was given as a prize to the banqueter who kept up the symposium all night, as the ἑωλοκρασία was the punishment for those who failed,' Neil on Kts. l. c.

973. πρῶτα, cf. ἐπὴν δὴ πρῶτα ἴδησθε Od. 4. 414; κατὰ γαῖα καλύπτει | Il. 14. 114.

974. With καταβῇ supply ὅς from the prec. line; cf. ὃς ἂν λάχησι . . . ἰοβλέφαροί τε καὶ φερεστέφανοι Χάριτες βάλωσιν ἄμφι τιμὰν ὕμνοισιν (supplying ᾧ from ὅς) Bacchyl. 18. 3.

δ. Περσ. | 1296 and *passim* A. Pal.

975, 6. Cf. 1047, 8.

976. ἀειρ.: cf. ἤρατο πίνων 501. The reading δῶρ' ἐσαειρ. is probably due to ἐσορῶν in the next line. The MSS. version might mean 'after having had the gifts of D. brought in': ἡ τράπεζ' εἰσήρετο Ar. Frogs 518, Schol. expl. εἰσεφέρετο. For δῶρα cf. δῶρα Διωνύσου πολυγηθέος (= οἶνος) Hes. W. D. 614.

977. Cf. οὐκέτι γούνατ' ἐλαφρά | Tyrt. 10. 19 (a sign of old age); 'dum virent genua' Hor. Epod. 13. 4.

979-82. Cf. 63.

980. σπ., 'exert himself,' as Il. 4. 232.

ἀμφότερα to be taken as a contained accusative with σπεύδοι; cf. πεζὸς ἢ ναύτης δὲ πεῖραν τήνδ' ἐμώρανεν τάλας; ἀμφότερα. Aesch. Pers. 719, 20; Il. 13. 166.

981. Cf. αἱμυλίοισι λόγοισι θέλγει Od. 1. 56.

983. καταθ., 'set our heart on', 'devote ourselves to'.

984. τερπ.: 1068; Od. 18. 37. ἔργ' ἐρατ.: cf. ἱμερτῶν ἔργ. 1064; ἱμερόεντα ἔ. Il. 5. 429.

φέρῃ, 'as long as it can sustain, enjoy,' on the analogy of φέρειν πόνον.

985. Cf. τῶν νέες ὠκεῖαι ὡς εἰ πτερὸν ἠὲ νόημα Od. 7. 36; ἀπὸ χθονὸς ὥστε νόημα εἶσι H. Ap. 186; ὡς δ' ὁπότ' ὠκὺ νόημα διὰ στέρνοιο περήσῃ H. Herm. 43; ὡς δ' ὅτ' ἂν ἀίξῃ νόος ἀνέρος . . . ὡς κραιπνῶς Il. 15. 80.

ἀγλ. ἥβ.: cf. 1008. We find a fem. form ἀγλαὰν ἥβαν Bacchyl. 5. 154.

986. Cf. παιδείας πολυηράτου ἄνθος ὠκύτερον σταδίου 1306.

987. δορυσ., either 'toil in which spears are hurled', or 'toil of spear-hurling men'; cf. δορυσσόῳ Ἀμφιτρύωνι Hes. Sh. 54; δορυσσοήτων μόχθων Soph. Aj. 1188; λαοσσόος Hom.; ἱπποσόας Pind. πόνος: of battle as in Hom. (e.g. Il. 6. 77) and Hdt. 8. 89.

990. Cf. οἴνῳ βεβαρηότες Od. 3. 139.

992. χαιρήσεις Bekker; δ' ἄλλοτε Bgk.

993. ἐφίμ. ὕμνον ἀείσῃς | Theocr. 1. 61. For a diff. use of θεῖναι in this connexion cf. αἴκα λῇς ἔριφον θέμεν (as an ἆθλον) Theocr. 5. 21.

994. Cf. 1008, 1305.

997. Cf. ἦμος δ' Ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει Il. 8. 68. Join ἔχων μών. ἵππ.

999. The correct reading is attested by Athen. λήγοι μένος οὐ and by χέρν. θύρ. φέροι. The word λήγοιμεν has a double function: (1) with δείπνου, (2) with χαριζόμενοι.

1000. γαστρὶ χαρ. | Juba A. P. app. 5. 29.

1004. γ. ἀνδ. σ. | : cf. 1322.

1005. πόλῃί τε παντί τε δήμῳ | Il. 3. 50.

1006. εὖ διαβάς, 'with legs set firmly apart,' L. and B. Il. 12. 458; Tyrt. 11. 21.

1008. ἐσθλὰ νοῇ, 'is merry.'

1009. Cf. 722. Cf. ἀνδρὶ δ' οὐ θέμις πολιὸν παρέντα γῆρας θάλειαν αὖτις ἀγκομίσσαι ἥβαν Bacchyl. 3. 88.

ἀνηβᾶν, generally = *iuvenesco*, as Ζεῦ, ὀξὺ δ' ἀνήβησας Callim. Zeus 56; also used with πάλιν Ar. Lysistr. 669; δίς Synes. Ep. 123. But elsewhere it = *reiuvenesco* without any word like πάλιν, cf. μόνος ὁ νοῦς παλαιούμενος ἀνηβᾷ Plut. De Educ. Puer. 8.

1010. πέλεται (= ἔξεστι): cf. γίνεται 474.

1011. Cf. αἰσχύνει τε γένος κατὰ δ' ἀγλαὸν εἶδος ἐλέγχει (πενίη) Tyrt. 10. 9. κακόν is so frequently connected with γῆρας that the original καλόν had to make way for it in our MSS.

ἐπί, 'besides.' ἐλέγχει, 'disfigures'; 'dishonours' in Hom. and Pind. Pyth. 11. 49. Stephanus gives but two instances of ἐπελέγχω (D. Laert. and Euseb.).

1012. Old age makes one's hair turn white.

Cf. ἔσσεθ' ὅτ' οὐ πιόμεσθα, πολὺς πολύς· ἀλλ' ἄγ' ἐπείγου· ἡ συνετὴ κροτάφων ἅπτεται ἡμετέρων Apollonidas A. P. 11. 25; πολιὴ γὰρ ἐπείγεται ἀντὶ μελαίνης θρὶξ ἤδη συνετῆς ἄγγελος ἡλικίης Philod. A. P. 5. 112. Another explanation is 'swoops down on our head like a bird of prey'.

1015. πτήσσω: c. acc. in Hom.; π. θυμὸν Ἀχαιῶν ('cowed') Il. 14. 40.

The three woes here mentioned are characteristically Theognidean, and are often attributed to πενίη: (1) having to cower before one's enemies, cf. 345; (2) involuntary sin; χρημοσ. κακὰ πολλὰ διδάσκει 389; (3) having to suspect one's friends 811–14. Corresponding to these we have three Theognidean ideals: (1) revenge 349; (2) riches that enable a man to do good 561, 686; (3) the possession of a faithful friend 97. Others take ὑπερβ. to mean 'go over to one's enemies'.

1018. πτοιάω: cf. ἐπτόασε Sappho 2. 6; ἔρωτι αὐτὸς ἐπτοάθης Eur. I. Aul. 586.

ὁμηλικίης, 'youth,' as πάντες ὁμῶς στίλβοντες ὁμηλικίην ἐρατεινήν Orph. Arg. 1113. In Homer it is used like ὁμῆλιξ; cf. Il. 13. 431, 485; Od. 3. 49, 6. 23.

1020. Cf. σκιῇ εἴκελον ἢ καὶ ὀνείρῳ Od. 11. 207; τάχα γάρ σε παρέρχεται ὡς ὄναρ ἥβη Theocr. 27. 8. ὀλιγοχρ. Hdt. 1. 38.

1023. Cf. ἐπὶ ζυγὸν αὐχένα θεῖναι Hes. W. D. 815.

1024. κάρῃ, here first. Hom. has καρήατι, κάρητι, κρατί, κράτεσφι.

1025. ματ., 'foolish, futile.'

1026. ἰθύτ., i.e. they go straight for the mark.

1029. Cf. 355. τλῆθι λέων ἄτλητα παθὼν τετληότι θυμῷ (oracle) Hdt. 5. 56.

1030 = 366.

1031. πένθος ἀέξει | Od. 11. 195; π. ἐνὶ στήθεσσιν ἀέξων Il. 17. 139.

1032, 3. Cf. 1107. ὀχθέω, cf. μέγ' ὀχθήσας Il. 1. 517, 'in great distress.'

1034. Cf. 1190. ὡς οὐ ῥηΐδι' ἐστὶ θεῶν ἐρικυδέα δῶρα ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν Il. 20. 265.

1035. 'To the bottom of the sea.' Cf. Ἠέλιος δ' ἀνόρουσε λιπὼν περικαλλέα λίμνην Od. 3. 1; ὥς μ' ἀφ' ἁλιπλόου γλαφυρᾶς νεὼς εἰς οἶδμ' ἁλιπόρφυρον λίμνας ἔριψαν Arion 1. 18; ὁ ποντομέδων πορφυρέας λίμνας

Eur. Hipp. 744. For a similar combination of the sea and Hades cf. *ἐὰν καταβῶ εἰς τὸν ᾅδην, πάρει . . . ἐὰν κατασκηνώσω εἰς τὰ ἔσχατα τῆς θαλάσσης* Ps. 138. 8, 9; *ἀπὸ τοῦ προσώπου σου ποῦ φύγω*; ib. 7 = *προφύγοι* Th. 1034.

1036. T. *ἠερόεντα* | Il. 8. 13.

1039. Cf. 1069.

1040. *ἠλίθιος ὅστις μὴ πιὼν κῶμον φιλεῖ* Eur. Cycl. 537; 'rapidus torrens Sirius' Verg. Georg. 4. 425; *τέγγε πλεύμονα οἴνῳ· τὸ γὰρ ἄστρον περιτέλλεται* Alc. 39. 1; *οἶνος ἄριστος ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει* Hes. W. D. 587.

1041, 2. Cf. 1217, 18.

**δεῦρο**: without a verb; cf. *δεῦρο, φίλη, λέκτρονδε* Od. 8. 292.

1043. Cf. 763, 4, 887, 8.

1044. *ἀστ.*, 'not rugged.' )( *κραναὴ Ἰθάκη*. *Κρανάη* is the name of an island Il. 3. 445; *νησὶς ὁμαλὴ καὶ ἀστύφελος* Antiphil. A. P. 9. 413; *στυφελῇ βρέμει ἀκτῇ* A. Rh. 2. 323. The word causes no difficulty whatever unless we insist on applying it to Megara. Reitzenstein thinks that it conceals the name of some city.

1046. Cf. *ἁρπαλέα δόσις*, 'a gift to be eagerly seized,' Pind. Pyth. 8. 65; *κέρδεα ἁρπ.* Od. 8. 164.

1049. Cf. 27. *ὥς τε πατὴρ ᾧ παιδί* Od. 1. 308; *καί νιν πάντ' ἐδίδαξε πατὴρ ὡσεὶ φίλον υἱέα* Theocr. 13. 8 (Heracles and Hylas).

1050. *ἀλλ' ἐνὶ θυμῷ βάλλευ* Od. 12. 217; *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν* Hes. W. D. 107; *σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ* Hes. W. D. 27; cf. Il. 4. 39; Od. 11. 454.

1051. Bergk needlessly changed *κακόν* to *χρέος*; *κακόν* )( *ἀγαθῷ* 1052); *ἐπειγόμενος* )( *βαθείῃ*. Bgk. quotes *ἐπειχθῆναι μέν νυν πᾶν πρῆγμα τίκτει σφάλματα, ἐκ τῶν ζημίαι μεγάλαι φιλέουσι γίνεσθαι* Hdt. 7. 10.

**φρ. βαθ.** Il. 19. 125. Cf. *βαθυμῆτα* Pind. Nem. 3. 53; *βαθύδοξος* Pyth. 1. 66.

1053. **μαιν.**, here of haste and rashness; cf. *πῦρ οὔρεσι μαίνηται* Il. 15. 606. **πέτ.**: cf. *νῦν γὰρ πέτει τε καὶ φρονῶν οὐδὲν φρονεῖς* Eur. Bacch. 332. *πέτομαι δ' ἐλπίσιν*, 'I am fluttered with forebodings' (Jebb), Soph. O. T. 487.

1057. **κεχ. δ.** Il. 20. 298, 'pleasing gifts.'

1058. The corruption evidently lies in what the MSS. reproduce by *μεν, νυν, μην*. The *δ'* in *A* is probably original; it cannot be the result of an attempt to amend the metre, as the line is still incomplete (*μὴν καί cy* does complete it). The best emendation is *μελέμεν* (Ahrens; the variants of the MSS. may be due to the absence of the first two syllables in the archetype; it suits the context better than Hiller's *μέλομεν* and has been adopted by Crusius in his revision of Hiller. 'For us to possess and for our neighbours to be interested in'; we must use our gifts for the good of others, cf. 769–72. *μέλομεν* might mean 'and we are the talk of the neighbourhood; so it is high time to abandon our quarrel'.

1061. 'Keep hidden,' cf. *κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι* Hes. W. D. 42; *οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν* Pind. Nem. 1. 31.

1063. Cf. 1335, 6. **ὁμῆλιξ** is not necessarily masculine.

*πάννυχοι ἐγρήσσοντες* Il. 11. 551; *εὗδε πάννυχος* Od. 14. 458; cf. *εὕδει πανημέριος* Th. 1336.

1064. Cf *ἐδητύος ἐξ ἔρον ἕντο* Il. 1. 469.

1066. ἐπιτ., *hap. leg.*, is rejected by many critics; but we have ἐπιτέρπομαι 1218; ἐπιτερπής H. Ap. 413. We might, however, read ἔπι τερπν. with *m.*

1067. | ἀνδ. ἠδ. γ. Od. 19. 408.

1070. Cf. 1131, 2.

1074. κ. μεγ. ἀρ. | A. P. App. 3. 39.

1075. ἀπρ., here certainly = 'undone', as in εἴ τι τούτων ἄπρ. Demosth. F. Leg. 316. It has an active sense in ἄπρηκτόν γε νέεσθαι Il. 14. 221.

1077. Cf. ἀλλ' ἐπὶ νὺξ ὀλοὴ τέταται δειλοῖσι βροτοῖσι Od. 11. 19.

1078. π., 'barriers.' ξυν. is used actively as well as passively; φωνάεντα συνετοῖσιν Pind. Ol. 2. 93, imitated by Bacchyl. φρονέοντι συνετὰ γαρύω (3. 85).

1081. ἄνδρ. ὑβριστ. Il. 13. 633.

1083, 4 partly corrects 1071–4. 'If you do change your disposiion, you must still be true to a friend.'

1084. Cf. 319. | ἔμπ. αἰὲν ἔχων Il. 16. 107. ἐς τέλος, 'for ever, always'; ἐς τέλος οὐκ ἀπατήσω H. Herm. 462.

1085. We know that the name *Demonax* was borne by (1) a Mantinean, (2) a philosopher of whom a biography was written by Lucian, (3) a tragic poet.

1086 = 1238. Cf. 1283.

1087. Cf. 'Ledaei Lacones' Martial 1. 36. 2; C. and P. are Λακεδαίμονος ἐξ ἐρατεινῆς Il. 3. 239; Λακ. δῖαν Od. 3. 326, 13. 440; δ. of other places, e. g. Arisbe Il. 2. 836, Elis Il. 2. 615.

1088. ἐπ': cf. ἐπὶ κρήνῃ νέμεσθαι Od. 13. 408. In Hom. we find ῥόος Ἀλφειοῖο κτλ. (Il. 11. 726); there is no need to read Εὐρώτᾳ (Herwerden, followed by Bgk., and Crusius).

Eurotas and Lacedaemon were the children of Taygeta, one of the Pleiads.

1089. Cf. μή μιν (ἑταῖρον) πρότερος κακὸν ἔρξῃς . . . εἰ δέ σέ γ' ἄρχῃ ἤ τι ἔπος εἰπὼν ἀποθύμιον ἠὲ καὶ ἔρξας δὶς τόσα τίνυσθαι μεμνημένος Hes. W. D. 708.

The invocation of the Dioscuri has led some critics to assign these lines to a Spartan poet (e. g. Chilon, acc. to Hartung). They are here invoked not as Spartan deities, but as the divine type of ideal friendship, to whom a petition affecting good faith between friends would be most appropriately addressed.

1091. 'I am troubled about.' The only other examples of ἀργαλέως in Steph. are from the works of late writers as Manetho, Pollux, &c. ἀργαλέως φέρεται πολιὸς χρόνος Adespot. A. P. 9. 499. ἔχω c. adv. is Homeric, νωλεμέως ἐχέμεν Il. 5. 492.

1095, 6. Cf. 1151. | σκέπτεο νῦν, Μενέλαε Il. 17. 652.

1096. χάριν θέσθαι Eur. Ion 1104.

1097. There may possibly be a reference to a bird kept captive at the edge of a lake, and employed to fish for its master. No satisfactory emendation has been offered; ἐκ λόχμης μεγάλης Herm.; ἐκ λινέης νεφέλης Gräfe.

ἐπαίρω Hdt.; ἐπαείρω Hom., Hdt.

πετεινός Hdt. 2. 123; πετεηνός Hom.; πετηνός (*A B*) Hdt. 3. 106; ποτανός Pind. Nem. 3. 80.

1099. βρόχον: Ἡσίοδος ἐν τῷ δευτέρῳ Μελαμποδίας, σὺν τῷ π σκύπφον λέγει 'πλήσας δ' ἀργύρεον σκύπφον φέρε δῶκε δ' ἄνακτι'· καὶ πάλιν 'σκύπφον ἔχων ἑτέρῃ'· ὁμοίως δὲ καὶ Ἀναξίμανδρος ἐν τῇ Ἡρωολογίᾳ σκύπφον

Athenaeus 498 with further exx. from Anax. and Anacr.: cf. φαιοχίτωνες Aesch. Choeph. 1049, and ὄφιν | Iliad 12. 208; | Ζεφυρίη Od. 7. 119; | δεσμὸν ἀπορρήξας (cf. Th. 459) of a runaway horse, Il. 6. 507. Cf. 1361.

1100. ἐπιφ., 'wisdom,' Od. 5. 437.

1101. Cf. 1239, 1262.

1103. See Appendix.

1106. ἅπασιν: dat. of person judging as in ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος Soph. O. T. 8.

1107. Cf. | ὤ μοι ἐγὼ δειλή Il. 18. 54; δυσμενέσιν μὲν χάρμα Il. 3. 51; cf. ἀνίη, πῆμα frequently so used in Hom.

κατάχαρμα, *hap. leg.*: καταχαίρω καὶ κατακερτομέω Hdt. 1. 129; cf. Hdt. 7. 239.

1115. Most scholars, following Emper., read μοι ὄν.: cf. ἀλκὴν μέν μοι πρῶτον ὀνείδισας Il. 9. 34. Bergk even adds 'duplex accusativus hoc loco ferri nequit'. We have ὀνειδίζων ἕνα Plat. Apol. 30 E; τοιαῦτ' ὀνειδίζεις με ('thus' contained acc.) Soph. O. C. 1002. Here 'with regard to my poverty'. Cf. also τυφλόν μ' ὠνείδισας Soph. O. T. 412. Hartung's τὰ μή μοι gives excellent sense, but is not needed.

1116. Cf. ἐργασάμενον χρήματα μεγάλα Hdt. 1. 24.

1117. Cf. 1365. Plutus, son of Demeter and Iasius, Hes. Th. 969; ἔρος is κάλλιστος Hes. Th. 120; the author of the Oedipodea calls Haemon κάλλιστόν τε καὶ ἱμεροέστατον ἄλλων. Cf. σὺ δ' ὦ κράτιστε Πλοῦτε πάντων δαιμόνων Ar. Plut. 230.

1119. ἥβ. μ., 'the full bloom of youth.' ἥβης μέτρον ἵκοντο Od. 11. 317. Φοῖβος Ἀπ. | Il. 1. 43, 64.

1120. Λητοΐδης first occurs H. Herm. 158.

ἀθ. βασ. | 1346.

1121. κακ. ἐκτ. ἀπ. | Hes. W. D. 115.

δίκη = δικαίως 753; Il. 23. 542; Soph. O. C. 760; cf. ἀβλαβέως 1154. Most edd. read βίον.

With 1121, 2 cf. 1153, 4. ἥβη and πλ. are contrasted 1063–8.

1124. Cf. 703. ἤλυθ. = ἀνηλ., 'returned,' cf. πατρὸς ἐρχομένοιο Od. 1. 408. μέγα δ. with ἐξαναδύς; for a similar order of words cf. 1136 where Οὔλυμπόνδ' goes with ἔβαν though separated from it by ἐκπρολιπόντες. Others take μεγ. δ. as a reference to the house of Odysseus (accus. of 'motion to' with ἤλυθεν). For the accus. cf. ἐκδῦμεν ὄλεθρον Il. 16. 99.

1125. νηλ. θ. | Od. 9. 272, 287, 368; cf. ν. χαλκῷ | Od. 4. 743.

1126. | κουρ. ἀλόχ. Il. 7. 392, 19. 298. Frequently the beginning of an Hom. hexam. becomes the end of a Theogn. pentam, e.g. 1256.

κ. ἀλ. | Callin. 1. 7, Tyrt. 10. 6.

εὔφρων (Il. 15. 99) is better than ἔμφρων which is commonly accepted. Od. 'joyfully slew the suitors of Pen.'. ἔμφρων was introduced because the scribes did not see that Πηνελ. was to be taken with μνηστ. ἔμφρων would be more applicable to Od. in a distant land before his return.

1127. δῆθ' = δήν, 'for a long time,' as Il. 2. 435.

1128. γαίης ἐπιβήμεναι is an expression constantly used by Hom. in ref. to the prospect of Odysseus's return; e.g. Od. 7. 196. After 1128 I have assumed a lacuna not only on account of μυχούς, but also because the beginning of the elegy leads us to expect a further comparison of the poet with Odysseus. 'Do not remind me of my

woes; I have suffered like Od. *He* returned and wrought vengeance on his foes; as for me, *τίσις δ' οὐ φαίνεται ἡμῖν*' (345), or the like. There can hardly be a reference here to the *δεινὸς μυχός* of Hades. Attempts have been made to correct the line by reading *ὄφρ' Ἰθάκης ἐπέβη δαιδαλέου τε μυχοῦ* (Wassenbergh), remodelling the last words after the pattern of Od. 23. 177, 200; *ὄφρ' ἧς γῆς ἐπέβη δαιδαλέου τε λέχους* (Bgk.). For the position of *τε* (after *ὄφρα*) cf. 1146.

1129. 'It is not to drown my troubles that I drink, but because youth is short.' This is more satisfactory than the version usually accepted (*εἰ πίομαι . . . μελεδαίνω*). ἐμπῖομαι is a pres. tense, as *πῖομαι* Pind. Ol. 6. 86 (see W. Sm., *Ion. Dial.*, p. 505); cf. *τῖω*. *ἐμπ.* means 'drink deep'; *ἐμπεπωκότες* ('drunk') Ar. Eccles. 142.

1131. Cf. 1348. ἐπιλ., 'leave in the lurch'; *γλαῦκες ὑμᾶς οὔποτ' ἐπιλείψουσι* Ar. Birds 1106; *κινδυνεύει ἡ τοῦ Εὐθύφρονός με μοῦσα ἐπιλελοιπέναι* Plat. Crat. 409 D.

1133, 4. 'We shall cease beginning to bring harm upon our friends while they are still with us, and let us seek a salve for the sore that is now forming.' ἕλκος, 'sore,' as *ἕλκος ἰητὴρ ἐπιμάσσεται* Il. 4. 190.

1135. Cf. *μούνη δ' αὐτόθι Ἐλπὶς . . . ἔμιμνε* in Pandora's casket, Hes. W. D. 96.

1136. *Οὔλυμπον* MSS. *δ'* probably omitted on account of the preceding *δ'*; for the loss of *δ'* cf. *οἴκαδε ἐλθών* 1335; ἐκπρ. sc. *ἀνθρώπους*; *ἕρκος προλιπόντες ἔβαν* Aesch. Pers. 18.

The MSS. reading might be defended on metrical grounds (-*ον* at caesura, as -*ος* 2, 1232). For the accus. we could appeal to *ἐξίκετ' Οὔλυμπον* Hes. Sh. 471.

1137. *ἔστι δέ τις Νέμεσις μεγάλη θεός* Antimach.; *ἱδρύσαντο γὰρ οἱ Ἀττικοὶ ἱερὸν Πίστεως* Diogen. 2. 80; 'cana Fides', Verg. Aen. 1. 292. Return of *Fides*, Hor. Carm. Saec. 57. Cf. the departure of *Pudicitia*, Juv. 6. 1, sqq.

ἀνδρῶν: genit. of separ.

1138. For the benefits conferred upon man by the Charites cf. Pind. Ol. 14. 5 and *τί γὰρ Χαρίτων ἀγαπητὸν ἀνθρώποις ἀπάνευθεν*; Theocr. 16. 108.

1139. πιστοί and δίκ. are both epithets of ὅρκοι, and not part of the predicate.

1143. *ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος ἠελίοιο* Il. 18. 61.

1144. *εὐσ. περὶ θεούς* Plato, Sympos. 193 A. προσμ., 'wait for,' Soph. El. 164.

1145. *ἀγ. μ. κ.* | Hes. W. D. 337.

1146. For the position of *τε* cf. *ἐποίκτειρόν τ' ἐμὲ φίλον τ' Ὀρέστην* Aesch. Ch. 130.

1147. φρ., 'beware of.' Cf. *φράσσασθαι ξύλινόν τε λόχον* orac. Hdt. 3. 57, ref. to by the historian as *φυλάξασθαι τὸν ξ. λ.*

*σκολιὰς κρίνωσι θέμιστας* Il. 16. 387.

1149. Cf. 461.

1150. 'Forming disgraceful compacts (sealed) with evil deeds,' i. e. the evil deeds are the bonds that link them, and make them keep faith to one another; a case of 'honour among thieves'. It is their oaths in a just cause (*ὅρκοι δίκαιοι*) that are not *πιστοί* (1139). Others explain 'for the performance of evil deeds' as if we had *ἐπ'*.

1151, 2. Cf. 1313. *χαιρέτω φίλη πολλὰ ἐοῦσα τοίη, χἠτέρην τιν' ἀνθ' ἡμέων φίλην ἀθρείτω* Hds. 6. 31.

τὸν π.: cf. 1270, 1368.

1152 = 1262.

1154. **ἀβλ.** here = 'without doing harm'; it might also mean 'without suffering harm', as Pind. Pyth. 8. 54; Ol. 13. 27. *ἐπ' ἀβλαβίῃσι νόοιο*, 'in innocence of heart.' H. Herm. 393 Sikes-Allen); *ἀβλαβέως ὑπὸ ποσσὶν ἐδήσατο*, 'securely.' H. Herm. 83. Cicero (Tusc. iii. 8) gives *ἀβλάβεια* as the nearest equivalent of *innocentia.*

1155. | **οὐκ ἔρ.** : cf. 1191 and A. P. *passim.* **ἔρ.** = *ἐπιθυμῶ.*

1156. Cf. *εἶχον ἀπὸ σμικρῶν ὀλίγον βίον οὔτε τι δεινὸν ῥέζων οὔτ' ἀδικέων οὐδένα* Callim. Ep. 26. 1.

1157–60. For a similarly constructed elegy, cf. 1267–70. Both are of the same length; they begin with a statement proved by *οὔτε γάρ* and followed by *ὣς δ' αὔτως* and *ἀλλά* (cf. *ὑπερκορέσαις* 1158, *κορεσθείς* 1269).

**ἀμαχ.**, 'irresistible'; in the sense that men have an irres. craving for them; cf. *τὸ πάντων ἀμαχώτατον θηρίον ἡδονήν* Dio Chrys. Or. 9, p. 291 (Reiske); cf. Th. 227–30.

1158. **ὑπερκορ.** Pollux 7. 23; *ὑπέρκορος* Athen. p. 438 F. For genit. cf. 1249, dat. 1269; *κρειῶν κορεσαίατο θυμόν* Od. 14. 28.

1159. | **ὣς δ' αὔτως** : in Hom. always in this position, Il. 3. 339, Od. 3. 64.

1160. Cf. *κότον, χόλον τελέσαι* Il. 1. 82, 4. 178.

1161, 2. See App. on 409, 10.

1163. 'Wise men do not let others know what they see, say, hear, or intend.'

1164. **εὐξ.** : Ar. N. Ethics 6. 11.

1165. **ὁμ.**, 'accompany,' c. dat. Hes. W. D. 196; cf. 36, 69, sqq.

1166. 'When you are going to the end of a journey for business.' **τέρμ.**, 'end, goal' (in a race Il. 23. 757); 'mark in quoit-throwing' Od. 8. 193. **στέλ.** : cf. *τί δ' ὀμφαλὸν γῆς θεσπιῳδὸν ἐστάλης;* Eur. Med. 668; the word is frequently used of a journey by sea, cf. *στόλος*; cf. *εὖτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμόν* Hes. W. D. 646.

1167. **ἀπόκρισις** here first; Hdt. uses it twice for *ὑπόκρισις* (1. 49, 5. 50).

1168. *ἔπος δ' εἴ πέρ τι βέβακται δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι* Od. 8. 408.

The 'bad' as well as the 'good' may give a fair answer (e. g. to a request for help); the 'good' alone accomplish it; for their words remain.

1169. **καχετ.** : *hap. leg.*, cf. *κακομιλία* Diod. 12. 12; *καχόμιλος* Philod. de Ira.

1170. **ἤλιτες** : Il. 9. 375.

1171. Cf. 895, 6.

1172. 'Can accomplish all things.'

*φημὶ γὰρ ἤδη τέχνης εὑρῆσθαι τέρματα τῆσδε σαφῆ χειρὸς ὑφ' ἡμετέρης* Parrhas.: *ἡμετέρης τέχνης πείρατά φησιν ἔχειν* Zeuxis; *νίκης πείρατα ἐν θεοῖσιν* Il. 7. 102: *Μοῦσα, σὺ γὰρ πάσης πείρατ' ἔχεις σοφίης* Pigres 2.

There is no force in Bgk.'s objection to *ἀνθρώποις*, 'ita otiosum vocabulum obtineret locum insignem'; it is quite common for *ἀνδράσι, ἀνθρ.*, &c., to stand in this position; cf. 154, 290.

1173. | *ὦ μ.* Il. 3. 182.

1177. **εἴ κε**, c. opt. *εἰ δέ κεν Ἄργος ἱκοίμεθ' . . . , γαμβρός κέν μοι ἔοι* Il. 9. 141.

1178. 'You would possess a very great proof of excellence.' i.e. have it within you, to appeal to when needed. *π. ἔχ.* is the result

of *π. δοῦναι* or *λαβεῖν*, *ἔδωκας σαυτοῦ πεῖραν ἀρετῆς* Plat. Laches 189 B; *ἐν ἐμαυτῷ πεῖραν λαβών* Xen. Anab. 5. 8. 15.

1181. Cf. *δημοβόρος βασιλεύς* Il. 1. 231; *β. δωροφάγοι* Hes. W. D. 39. **κατακλῖναι**, lit. 'bring down'. *ὅταν κατακλιθῇ ἡ κάμηλος εἰς γόνατα* Arist. Hist. Anim. 2. 1; *ὑπὸ δυσμενέων δούρατι κεκλίμεθα* A. P. 7. 493.

1182. **οὐ νέμ.**, c. infin. often in Hom. (Il. 3. 156; Od. 1. 350).

1183. **φαεσιμβρ. Ἠελ.** | Od. 10. 138, Hes. Th. 958.

1184. **ἐφορ.**, of the sun. Il. 3. 277, &c.; cf. *καθορᾷ* 168.

Cf. *μῶμος ἐξ ἄλλων κρέμαται φθονεόντων τοῖς οἷς ποτιστάξῃ Χάρις εὐκλέα μορφάν* Pind. Ol. 6. 74; *δόλιος γὰρ αἰὼν ἐπ᾽ ἀνδράσι κρέμαται* Isthm. 8. 14. Simon. 5 refers to the seeker for a *πανάμωμος ἄνθρωπος, εὐρυέδους ὅσοι καρπὸν αἰνύμεθα χθονός*, as *τὸ μὴ γενέσθαι δυνατὸν διζήμενος*. *ἀμώμητον δ᾽ οὐδὲν ἔγεντο βροτοῖς* Parrhasius 2. 4; *βροτῶν δὲ μῶμος πάντεσσι μέν ἐστιν ἐπ᾽ ἔργοις* Bacchyl. 12. 202.

1189. **δυσφρ.**: Hes. Th. 528; cf. *οἶνον ἀμύντορα δυσφροσυνάων* Simon. ap. Ath. 447 A.

1190. **ἱλάμενος**, 'propitiating.' Peppmüller supports his conjecture *λυόμενος* by an appeal to *ἐλύσατο δυσφροσυνάων* Hes. Th. 528.

1191. **ἐγκατακ.**: Ar. Plut. 742.

1193. **ἀσπάλ.**, 'thorns,' poisonous acc. to the Schol. on Theocr. 4. 57. Plato says that in the lower world tyrants are tortured with *ἀσπάλαθοι* (Rep. 616 A).

1194. While I consider *τῷ* to be the correct reading, I regard the whole line as an interpolation introduced for the purpose of adding a pentameter to a quotation that originally ended with *θανόντι*. It is just as if *ταῦτα μὲν οὕτως ἴσθι* had been prefixed to *ἀληθείῃ δὲ παρέστω* to form a complete couplet out of the fragment wrongly placed among the Theognidea (1227). Part (or the whole) of 424 may be due to a similar intention; so, too, 554 (= 540), 1332 (= 1304).

1195. **ἐπ.**, 'an oath which you do not mean to keep'; the keeping of it is regarded as a debt due to the gods. **ἐπίορκ.** Il. 3. 279. **ἐπόμν.** Od. 15. 437.

**-θι· οὐ**: hiatus after a pause at the bucolic caesura.

**ἀνεκτόν**, 'permitted,' should not be changed to *ἀνυστόν*; cf. *φεύγειν μὲν οὐκ ἀνεκτόν* Eur. I. T. 104.

1197–1202. These lines are evidently modelled on Hes. W. D. 448 sqq., with a clear attempt at differentiation. **ὄρνιθος φωνήν** = *γεράνου φωνήν*; **ὀξὺ βοώσης** = *κεκληγυίης*; **ἤκουσ᾽** = *ἐπακούσῃς*; **ἥτε βροτοῖς ἄγγελος ἦλθ᾽ ἀρότου** = *ἥτ᾽ ἀροτοιό τε σῆμα φέρει*; **καί μοι κραδίην ἐπάταξε μέλαιναν** = *κραδίην δ᾽ ἔδακ᾽*; **ὅττι μοι ἄλλοι ἔχ. ἀγρ.** = *ἀνδρὸς ἀβούτεω*.

1197. *ὀξὺ βοήσας* | Il. 17. 89. Cf. *ὁ λύκος τὰν αἶγα διώκει, ἁ γέρανος τὤροτρον* Theocr. 10. 30; cf. Ar. Birds 710.

For the form *βοώσης* cf. *νωσάμενος* 1298, *ἔβωσε* Hippon. 1, and *νενωμένος* Anacr. 10.

| **ὡρ.** 1275, 1289; *ἀρότου . . .* | *ὡραίου* Hes. W. D. 617.

1199. **κρ. μέλ.**: cf. *φρένες μέλαιναι* Il. 1. 103; *μελαγχίτων φρήν* Aesch. Pers. 115; *κελαινόχρως καρδία* Aesch. Suppl. 785; *μέλ. καρδία* Pind. fr. 123.

1200. Cf. *εὐώδη χῶρον* 830.

1201. Retain **κυφόν** (*40*), *ὃν* in arsis at caesura: acc. to the Lexica **κυφών** = *stiva aratri*, but only here; elsewhere it denotes 'an instrument of torture, stocks, a curved stick, a kind of tunic'.

1203 sqq. It is clear from the parallelism of 1205, 6 that no explanation of κεκλ. will suffice unless the word is applied to the tyrant *after death*. Read either *κεκλήσεται* (MSS.) as in *θανὼν δὲ κλῄζεται καθ'* Ἑλλάδα Eur. Hel. 132, or (and this gives a better parallel to δάκρ. βάλ.) *κεκλαύσεται*. ἀνιῷτο corresponds to οἰμωχθείς.

1206. | *δάκρυα θερμὰ χέοντ'* Od. 4. 523; *δάκ. θ. πιεῖν* Meleag. A. P. 12. 132; but *τἀμὰ πίῃ δάκρυα* | Asclep. A. P. 5. 145. For βάλ. cf. *δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε* Od. 4. 114; *κατ' ὄσσων βαλεῖν δάκρυ* Eur. Hipp. 1396.

1207, 8. 'You can stay if you like, but we do not invite you; if you remain you will be regarded as a nuisance, but as a very good friend when you are not among us.'

1209, 10. Reitzenstein assigns this couplet to an *Αἴθων* living in Thebes, and the next poem to an exile from the Lethaean region of Asia Minor. It is better to regard 1209–16 as one elegy.

Αἴθων: Odysseus told Penelope that his name was *Αἴθων* (Od. 19. 183); and so with Harr. we may explain 'I am an Incognito by race and I dwell in Thebe'. The poem (1209–16) certainly begins and ends with a mystification (*Αἴθων . . . Ληθαίῳ*). After suggesting that 'the puzzle would then be to discover the author of the couplet, a puzzle which would be solved of course when it was included in the collected poems of Theognis', Harrison discusses the possibility of a veiled allusion to the name *Θέογνις* which might be contained in a conjectural *αἳ θεῶν* or *ἃ θεῶν*. But, as he rightly concludes, 'any approach to certainty is beyond hope.' *Αἴθων* may contain a suggestion of bravery as in *αἴθωνος δὲ λέοντος ἔχων ἐν στήθεσι θυμόν* (Tyrt. 13); it was also the name of Hector's horse (Il. 8. 185).

Θήβη, often used for *Θῆβαι*. There was a town called Thebe in the Troad, on the borders of Mysia, the residence of Eetion, the father of Andromache. It was destroyed by Achilles. So Ἠετίων *γένος εἰμί* has been suggested.

*πόλιν εὐτείχεα πέρσας* Il. 16. 57.

1211. ἀφελῶς, 'foolishly, ignorantly'; *ἀφελής*, simple, foolish, Demosth. Epist. 4. 11; *τὸ ἀφελῶς λέγειν* )( *τὸ γλαφυρῶς λ.* Dion. Comp. 3. 1; *ἰδιώτας αὐτοὺς καὶ ἀφελεῖς καλοῦντι* Socrat. Hist. Eccles. 1. 8; *ἴσον ἂν εἴη τὸ ἀφελῶς τῷ μὴ διηρθρωμένως μηδ' ἀκριβῶς ἀλλ' ἀτέχνως τε καὶ χωρὶς ἐπιστήμης ἁπάσης* Galen 10.

δέννaζε, 'taunt'; *κακὰ δ. ῥήματα* Soph. Aj. 243; Rhesus 925: *δεννάσεις ἐμέ* Soph. Antig. 759. The noun *δέννος* is used by Hdt. 9. 107.

1212. *Argyris*, according to Wendorff (p. 47), was an '*ἑταίρα* quae convivio interfuit atque *παίζουσα* poetam ingrate carpsit.' Frere (*Theognis Restitutus*) takes her for the wife of Theognis. 'The very rare name Argyris is found in an inscription from Oropus, circa B.C. 200, as well as in an inscription from Thera.' Harr.

1215. 'I am not a slave, for I have a city.' In Plutarch's *Themistocles* (c. 1) we learn that the hero's mother was not a Thracian but a Carian; Νεάνθης *δὲ καὶ πόλιν αὐτῇ τῆς Καρίας* Ἁλικαρ-*νασσὸν προστίθησι*; 'a fixed city' Holden. Themistocles on being called an *ἀνὴρ ἄπολις*, replied: 'we have left our houses, *οὐκ ἀξιοῦντες ἀψύχων ἕνεκα δουλεύειν, πόλις δ' ἡμῖν ἔστι μεγίστη τῶν Ἑλληνίδων αἱ διακόσιαι τριήρεις*' ib. c. 11.

1216. Ληθ. π., 'the plain of Oblivion.' Ἆ *πόσον ἠιθέων νόον*

*ἤκαχες· ἀλλ' ἴδε Λήθην ναίεις ἀγλαίην ἐν χθονὶ κατθεμένη* Agathias Schol. A. P. 7. 220. It is hard to connect this with the river Lethaeus near Gortyn, or that near Magnesia. In the Frogs 186 we have *τὸ Λήθης πεδίον* mentioned with Cerberus, &c. Harr. also refers to the souls in the Rep. 621 A, that cross *τὸ τῆς Λήθης πεδίον*, and encamp *παρὰ τὸν Ἀμέλητα ποταμόν.*

**κεκλ.**, generally = 'bordering upon'. *αἵ θ' ἀλὶ κεκλίαται* Od. 4. 608.

1219. Bergk's conjecture **ἐχθρὸν δυσμενεῖ** is supported by the corresponding **φίλον φίλῳ** in the pentam. 'It is hard for an enemy to deceive a man who hates him, but easy for a friend to deceive a friend.'

1221. 'Men are apt to say things that cause great harm, especially when they are in a state of excitement.' Stobaeus inserted this couplet in the section entitled *περὶ δειλίας* because he saw in it a suggestion that hesitation and talk lead to cowardice and flight. Editors have without sufficient reason changed *λόγος* to *δέος* or *φύβος.*

1226. **ἀληθοσ.** Eur. I. T. 1278 (*λαθοσύνα* MSS.).

**μάρτ.**: 'I testify to it myself, and you must also do so (by taking to yourself a wife).'

1229, 30. Athenaeus 457 b quotes this as an example of a *γρῖφος*. It was the practice to propound these at convivial gatherings: cf. *ἐγὼ πρότερον μὲν τοὺς κελεύοντας λέγειν γρίφους παρὰ πότον ᾤόμην ληρεῖν* Antiphanes. When a man failed to solve the riddle he was called upon to drink a bowl of wine as a forfeit. The present couplet does not look like a riddle: it is more probably a 'conceited' *tour de force* of the Alexandrian age, and the expressions it contains may be compared to the elaborate paraphrases of the seventeenth century *Précieuses* in France.

Cf. *ἄρτι δὲ κυκνείῳ φθεγγομένην στόματι* Adesp. A. P. 7. 12; *στείνῷ φθεγγομένη στόματι* | Adesp. A. P. 5. 135.

*τερπνὰ δι' ἀγλώσσου φθ. στ.* | Simmias, A. P. 7. 193.

## Ἐλεγείων Β'.

It will be found that the notes on this section contain a great number of references to the First Book; these are mainly the parallel passages adduced by Corssen to prove the dependence of *β'* on *α'*. The reader will frequently find it hard to discover wherein the resemblance lies.

1231-4. This poem was not originally connected with the love of boys. It was the love of woman that wrought the ruin of Troy, Theseus, and Ajax.

*Theseus* carried Helen off to Aphidnae. He descended to the lower world and joined his friend Pirithous in an attempt to seize Persephone. The two were fastened to a rock on which they were condemned to sit for ever. They were both in Hades at the time of Odysseus' visit, but he did not see them (Od. 11. 631). According to another version Theseus was rescued by Heracles; on his return he found that Aphidnae had been sacked by the Dioscuri, who had liberated their sister Helen and set a usurper upon the throne of Theseus. The latter then went to Scyros where he was treacherously murdered by King Lycomedes. The reference in our

passage may be to the punishment inflicted upon him in Hades; for although he was then only helping his friend Pirithous, he was the more important personage of the two, and could justly be cited as a victim of Eros. But it is more probable that the poet had in mind the ruin caused by the amours of Theseus himself. 'On trouve chez les chroniqueurs beaucoup d'anecdotes sur les amours de Thésée, mais nulle part cette idée que ces amours auraient été la cause de sa mort' (Couat); but cf. *ἐπὶ πᾶσι δὲ τὴν Ἑλένης ἁρπαγὴν πολέμου μὲν ἐμπλῆσαι τὴν Ἀττικήν, αὐτῷ δὲ εἰς φυγὴν καὶ ὄλεθρον τελευτῆσαι* Plut. Thes. 29.

*Ajax*, the Locrian, *Ὀιλιάδης* (Il. 16. 330, 2. 527). In the ardour of his passion he attacked Cassandra and dragged her from the statue of Pallas. On the voyage from Troy he was wrecked, but Poseidon *μιν ἐξεσάωσε θαλάσσης· καί νύ κεν ἔκφυγε κῆρα καὶ ἐχθόμενός περ Ἀθήνῃ* (a reference to the outrage upon Cass.?), *εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε* Od. 4. 500; he was then slain by the angry Lord of the Sea (by Pallas acc. to Verg. Aen. 1. 45). The motive of Athene's wrath was clearly stated by Arctinus in the Iliupersis.

1231. Cf. *σχέτλι' Ἔρως, μέγα πῆμα, μέγα στύγος ἀνθρώποισιν, ἐκ σέθεν οὐλόμεναί τ' ἔριδες στοναχαί τε γόοι τε* Ap. Rh. 4. 445.

**σχέτλ.** in Hom. nearly always *ad init. hex.*, often without a verb (cf. *ὄλβιος ὅστις, νήπιος ὃς κτλ.*), 'savage, merciless,' of Achilles, Hector, Cyclops.

**μανίαι**: cf. *ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι* ('fits of madness wrought by unattainable longings' Pind. Nem. 11. 48; *ἀστραγάλαι δ' Ἔρωτός εἰσιν μανίαι τε καὶ κύδοιμοι* Anacr. 47; *ἤρατο δ' οὐ μάλοις οὐδὲ ῥόδῳ οὐδὲ κικίννοις ἀλλ' ὀρθαῖς μανίαις* Theocr. 11. 10. There is no need to personify them here and write *Μανίαι* any more than there would be to write *Λεαίνας* in Theocr. quoted in the next note, although Pausan. speaks of a *θεῶν ἱερόν* on the way from Megalopolis to Messene, *καλοῦσι δὲ καὶ αὐτὰς τὰς θεὰς καὶ τὴν χώραν τὴν περὶ τὸ ἱερὸν Μανίας· δοκεῖ δέ μοι θεῶν τῶν Εὐμενίδων ἐστὶν ἐπίκλησις* Paus. 8. 34. 1; cf. Quint. Sm. 5. 452.

**τιθην.** H. Dem. 142; *ἡ δημοκρατία τῶν μεγάλων ἀγαθὴ τιθηνός*, Περὶ Ὕψους 44. 2; *νῦν ἔγνων τὸν Ἔρωτα· βαρὺς θεός· ἦ ῥα λεαίνας μαζὸν ἐθήλαζε, δρυμῷ τέ νιν ἔτρεφε μάτηρ* Theocr. 3. 15.

1232. Cf. *προδεδόσθαι ἐκ Πρηξάσπεος* Hdt. 3. 62; *ἐφίληθεν ἐκ Διός* Il. 2. 668.

1233. **Θ. Αἰγ.** Il. 1. 265 (interpolated).

1234. *σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο* Od. 1. 7.

1235. 'All I ask is a hearing, what I have to say will be enough to make you accept my proposal of your own accord.'

**δαμ. φρ.**: 'fais violence à tes sentiments' (Couat). Cf. *ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν* Il. 9. 496.

**ἀπειθῆ**, 'unpersuasive, unpleasant'; elsewhere generally = 'disobedient'; but cf. *ἀπ. πρὸς τὴν γεῦσιν* Ath. 87 c; *ἀπ. τύχη* Pind. fr. 15, 'hard'; *κακὸς καὶ ἀπ. χῶρος* (Hades), 'unpleasant,' Hermesian. Ath. 597 B. Couat quotes *ἀπειθὴς καὶ ἀπίθανος φαντασία* Sext. Emp. Adv. log. 1. 169. In Pind. fr. 15 the MSS. have *ἀπευθής*.

1237, 8. Cf. 1284, 1306, 1085, 6, 1095, 6, 690.

**νόῳ**, 'in a reasonable spirit' = *δαμ. φρ.*, cf. 365.

1239, 40. Cf. 414, 796, 565.

1241, 2. Cf. 528, 504, 1186.

1242. There is no need to read *ἐπερχομένης*, 'the friendship that

is to come'; the meaning is: 'The friendship of the past will be a joy to you, but you will have no control over that which is then passing you by' (cf. 669), i.e. 'You may boast that I have been your friend in the past, but I will not be your slave in the future'. The pres. partic. **παρερ.** denotes of course time contemporaneous with the main verb.

1243 = 597.

1244. Cf. 122. **ἀντίτυπος**, 'adversary,' cf. *ὁ Διὸς ἀντίτυπος* Aesch. Sept. 521; used of an echo 'striking back', *ἀντίτυπον φθογγὴν ἔμπαλιν ᾀδομένην* Lucian A. Plan. 154. 2.

1245. Cf. *ξυνώμοσαν γάρ, ὄντες ἔχθιστοι τὸ πρίν, πῦρ καὶ θάλασσα* Aesch. Ag. 650; Paley cps. 'water with fire in ruin reconciled', Milton, *P. R.*, 4. 412. The following is still closer to our passage: 'It will be the mixing of fire and water if they two should make it up', referring to a pair of lovers ill-suited to one another, Edith Rickert, *The Reaper*, ch. v. Cf. *ὄξος τ' ἄλειφά τ' ἐγχέας ταὐτῷ κύτει διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις* Aesch. Agam. 321. The right mixture is composed of two fires *ἰδοὺ δίδωμι τήνδ' ἐγὼ γυναῖκά σοι Φαίδραν· ἐπὶ πῦρ δὲ πῦρ ἔοιχ' ἥκειν ἄγων* Aristoph. fr. 453.

1247. With **ὑπέρβασιν** supply *ἐμήν* (*objective genitive*), 'the transgression against me'; the meaning is made quite clear by **ἐφ' ἁμαρτ.** in the next line.

1248. Cf. 327, 8, 1281.

1249–52. Cf. 257–60, 1267–70; Il. 6. 506; Anacr. 4, 75.

1249. Bgk.[4] assumes a lacuna after 1249; *nam haec fuit sententia; ubi satiatus es, abrumpis vincula et aufugis: post, ubi fames te premit, redis ad pristinum dominum.* That cannot be the meaning; for the reason of **ἦλ. ἡμετ.** is given by **ποθῶν** *κτλ.*; the horse serves two masters; from one he gets fodder, from the other enjoyment. The poet is reproaching the boy for letting his inclinations be overcome for a time by the gifts of a rival. In 1267–70 the reference is solely to the boy's readiness to desert.

1253. The construction requires **φίλοι** to be taken as an attribute with **παῖδες**; the adjectives and nouns are carefully arranged **π. φίλ., μών. ἵπ., θηρ. κ., ξ. ἀλλ.** (NA, AN, AN, NA). The next couplet shows that a new significance has been forced upon 1253, 4 as by Plato, Lys. 212 E, **φίλ.** being now regarded as a predicate. 'Happy he who loves' instead of 'Happy he who has'. 1255, 6 is modelled on this new interpretation.

1256. | *θυμ. ἐν εὐφρ.* Od. 10. 465.

For the sentiment cf. *αἰτοῦσιν οὐκ ἀργύριον οἱ χρηστοὶ παῖδες ἐρώμενοι). τί δαί; ὁ μὲν ἵππον ἀγαθόν, ὁ δὲ κύνας θηρευτικάς* Aristoph. Plutus 157; 'gaudet equis canibusque' Hor. A. P. 162. See some excellent remarks in Geddes, *Probl. Hom. Poems*, p. 235.

1257, 8. Cf. 213–8, 1071–4.

1257, 8, 1259–62 are the offspring of two crude attempts at verse-making.

1257. If we retain *κινδύνοισι* (*A*) we must translate 'wandering chances, vicissitudes', that come to men in turn.

**πολυπλ.**, cf. *γνῶμαι π. βροτῶν* Bacchyl. 10. 35; *π. λῃστῆρες* Od. 17. 425.

1259–62. The whole poem is bungler's work, and it would be futile to concentrate our attack upon one or two expressions and endeavour to amend these. Cf. 19, 421. There is abundant

support from Gk. literat. for ἐπίκειται στέφανος, which has been so violently criticized; cf. ἐπὶ στεφάνην κεφαλῆφιν ἀείρας θήκατο Il. 10. 30; κρατὶ δ' ἐπὶ κυνέην θέτο Il. 5. 743; πιλίδιον λαβὼν ἐπὶ τὴν κεφαλὴν Demosth. F. Leg. 255 (some inferior MSS. have περί); ἐπὶ κρατὶ στέφανος Eur. Med. 1065; ἐπικείμενος τῇ κεφαλῇ κυνῆν Paus. 5. 27. 8; ἐπὶ δ' ἔθεντο στεφάνους Eur. Bacch. 702; στέφανον ἐπιθέσθαι βούλομαι Menand. Περικ. 349. ἐπί was more frequently used in later Greek, cf. the Schol. on περίθου τόνδε (στέφανον) Ar. Thesmoph. 380, τὸ δὲ περίθου ὅπερ ἡμῖν σύνηθες ἐπίθου λέγειν.

1260. 'A crown of ignorance.'

1261. Cf. 1302. ἀγχιστρ., 'suddenly changing, wheeling round.' ἀγχ. μεταβολή Thuc. 2. 53; ἀγχίστροφα βουλεύομαι Hdt. 7. 13.

1262. Cf. 1152, 1238 b.

1263–6. Cf. 105, 108, 253, 4, 368. 399.

1267–70. Cf. 257–60, 1157–60, 1249–52.

1270. Cf. 36, 1368.

1271. Cf. 223, 792, 1054.

1272. 'Cum verbis αἰσχύνη δὲ φίλοις ἡμετέροις ἐγένου comparari potest 481' Corsenn. This alleged proof of connexion between Book I and Book II is afforded by τὰ νήφοσι γίνεται αἰσχρά!

1273. *Either* 'You gave me the joys of love for but a short time, and when the storm came, I rushed to port'; *or* (possibly) 'You have put my ship on the beach high and dry (i.e. made me abandon your love), for when the storm came, I rushed quietly to harbour'.

ἀναψύχω means 'I draw up (a ship) on the beach, and let it dry' Hdt. 7. 59. It also = 'refresh', ἀν. φίλον ἦτορ Il. 13. 84; the Alexandrian poets used it often in an erotic sense, e. g. ἀναψῦξαι τὴν κόρην Heliod. Aeth. 8. 14.

Cf. also Ἥρα, δύ' οἰκτρὼ φῶτ' ἀνάψυξον πόνων Eur. Hel. 1094. For the metaphor of the lover in the storm cf. ψυχῆς πνιγομένης κύματι Κυπριδίῳ· ἀλλ' ἐμὲ τὸν ναυηγὸν ἐπ' ἠπείροιο φανέντα σῶε τεῶν λιμένων ἔνδοθι δεξαμένη Mac. Cons. A. P. 5. 235.

1276. Cf. ἄνθεσιν εἰαρινοῖσιν | Cypria 2; | ἄνθεσιν εἰαρινοῖς A. P. 12. 58.

1277. περικ. δειρήν | Il. 3. 396; Venus Cyprum deseruit Hor. Od. 1. 19. 9.

1279. 'I am not going to do you any harm, not even if the gods mean to grant me vengeance; and I *have* a serious grievance, but beautiful boys are not chastised even when they have transgressed.'

1281. κάθημαι: as often = 'sit in judgement over'; cf. οὐ γὰρ ἐπὶ τούτῳ (neut.) κάθηται ὁ δικαστής Plat. Apol. 35 c.

1282. Cf. οὐ νέμεσις 1182.

1283–94. From 1288 to the end we have a very beautiful and carefully arranged poem; what precedes is mere rubbish, and was written to supply the required paederastic introduction to the story of Atalanta. There is a slight difference in the metrical construction of the two portions; 1285, 1287 have the 'bucolic caesura', of which there is no instance in the remainder of the poem. The original may have run Ἰασίου κούρη, . . . φεύγει . . . τελεῖ (Historic presents).

1283. κατ. See on 617.

1284. τοῦτο = ἔτι σοι κτλ. cf. 1306. εὐφροσ., 'be glad on that account.'

1285. For the words οὐ γάρ τοί με δόλῳ printed by all the editors

before παρελεύσεαι there is no MSS. authority whatever; they should be treated as a pure conjecture; they are written in the margin of *A* in a very late hand (prob. late eighteenth cent.), and the black ink seems quite fresh. They were there when Bekker used the MS. for his edition (1815); he printed them without comment in the text of both editions (1815 and 1827). The transition from 1284 to 1285 is too abrupt; it is best to assume the loss of several lines. There is no need to regard 1286 as corrupt; the author probably intended the meaning to be 'for though you have conquered you have your victories behind you (and no more to come)'. But **ἐξοπίσω** usually means 'in the future' (e.g. 206), though it is used for 'behind' (place) Il. 11. 461. **τὸ πλ.** cf. 606, Hdt. 9. 70, )( *τοὔλασσον* 269. Hartung conjectured *οὐδ' ἀπάτῃσι νικ. πότ' ἔχεις*; there still would be the use of *ἔχεις* for the future.

1288. **Ἰασίου . . . Ἰασίην.** This repetition of cognate words, which is so characteristic of Greek poetry, has been rejected by several critics; Heimsoeth proposed *παρθ. Ἀρκαδικήν*, Hartung's text contains *Παρθένιον κατ' ὄρος*; cf. *θεὸς . . . θεόν, νέος . . . νέον*, &c., at the beginning and end of lines in tragedy. Trans. 'daughter of Iasius, Iasian (i.e. Peloponnesian or Argive) maiden', cf. *Ἴασον Ἄργος* Od. 18. 246. Steph. Byz. has *Ἴασος· τὸ Ἄργος καὶ Ἰάσιοι οἱ κατοικοῦντες.* 'Iasia virgo (Io)' Val. Fl. 4. 353. Atalanta is called Iasis by Propert. (1. 1. 10).

Tradition assigned the name Atalanta to two heroines: (1) d. of Schoeneus the Boeotian, Hes. fr. 73; she was beaten in the race by Hippomenes; (2) d. of Iasius the Arcadian; she was beloved of Milanion and took part in the Calydonian hunt. No. (2) is also called the d. of Schoeneus, the eponymous hero of Schoenus in Arcadia, an *émigré* from Boeotia. The race-course of Atalanta was one of the sights at Schoenus, Paus. 8. 35. 10. Cf. Diod. 4. 65. 7; Steph. Byz. s.v. *Σχοινοῦς*. As a rule her father's name is given in the form Iasius, e.g. *Κούρης Ἰασίοιο*, Callim. Artem. 216, 'Aristot.' Pepl. 44, but Iasus in Apollod. 3. 9. 2. Her home was Maenalus, acc. to others Tegea and Mt. Lycaeus. Exposed by her father on Mt. Parthenium, she was suckled by a bear, and on reaching the age of womanhood she eschewed all intercourse with men and led the life of a huntress, until she surrendered to Milanion.

1290. **ἀτ.**, 'fruitless, to no purpose,' as often in Hom. (e.g. Il. 4. 26). Blaydes suggested *ἀτέλεστ' ἐτέλει*; cf. *πόλλ' ἀτ. νοεῖ* | Simonid. 85. 8.

1291. According to the present passage she seems to have left her home to escape from her suitors.

*νοσφίζειν τινά τινος* is common. *Πάριν νοσφιεῖς βίου* Soph. Phil. 1427; *πατρὸς νοσφίζεαι* Od. 23. 98. It is also used (midd.) with the accus., and some have proposed to change *δόμων* to *δόμους* in our passage. *νοσφισσαμένη δῶμα* Od. 21. 77, 104; *νοσφισθεῖσα θεῶν ἀγορήν* H. Dem. 92.

1293. Cf. *ἱμερόεντα ἔργα γάμοιο* Il. 5. 429.

**χρ. Ἀφ.** *μή μοι δῶρ' ἐρατὰ πρόφερε χρ. Ἀφ.* Il. 3. 64; *χ. Ἀφρ.* | Mimn. 1. 1; *χρυσέας Κύπριδος θελξιμβρότου* Bacchyl. 5. 174.

1294. For **δῶρα** = 'a gift,' cf. *χρυσός, δῶρα* Il. 20. 268.

1295. Cf. *μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς* Il. 24. 568; cf. Od. 21. 87.

με . . . θυμόν partial appos. as so often in Homer.

ὀρίν., used of arousing emotion, e. g. 'pity' Il. 24. 467; 'anger' Il. 24. 568; 'grief' Il. 14. 459; here 'drive my soul to despair', as Il. 9. 243.

1296. Cf. 974. μηδέ: cf. 1310. σὴ φ., love for thee.'

1297. | οἴχ. πρ. Il. 6. 346, Od. 20. 64.

*θεῶν δ' ἐποπίζεο μῆνιν* | H. Aphr. 290; *Διὸς δ' ἐπ. μ.* | Od. 5. 146. Cf. 400, 750.

1298. βάξις, not used by Hom. or Hes.; cf. *καί μιν ἐπ' ἀνθρώπους βάξις ἔχει χαλεπή* Mimnerm. 15.

νωσ.: cf. *βοώσης* 1197; *ἤπια εἰδέναι* Il. 16. 73.

1299. Cf. *ὦ παῖ, δίζημαί σε, σὺ δ' οὐ κίεις* Anacr. fr. 4.

In the age of gold they were not so coy. *ἦ ῥα τότ' ἦσαν χρύσειοι πάλιν ἄνδρες, ὅ κἀντεφίλησ' ὁ φιληθείς* Theocr. 12. 16.

1302. Cf. 1261, 1244, 965.

1303. Cf. 1329. Cf. | *ἀλλ' ἄγε νῦν ἐπίμεινον* Il. 6. 340.

δ. χάρ. 1331.

1304 = 1332, cf. 1383.

*ἰοστεφάνου Κυθερείης* Hymn 6. 18; *Κύπρις ἰοστ.* Sol. 19. 4. δῶρον, i. e. beauty.

1305. θ. γν.: cf. *θυμῷ εἰδείῃ* Il. 12. 228.

παιδεία: 1348. Harr. cps. *ἐκ παιδείας φίλος* Lys. pro Polystr. 11; *παιδίας ἔτη* Plat. Politic. 268 E. How can Mr. Harrison tell us that 'examples of the meaning "boyhood" are not far to seek', and then in the next sentence maintain that 'the two instances of this *rare* use in the M. P. point to a single author'?

πολυηρ. *γάμος* Od. 15. 126; *εἶδος* Hes. Th. 908; *ἥβη* H. Aphr. 225.

1306. More often *χαλῶ δεσμά*, but cf. *φρονήματος χάλα* Eur. fr. 724.

1307. μή, c. fut. (fearing), cf. *φοβοῦμαι μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας* Plat. Phil. 13 A. For a combin. of fut. and subj. see Aesch. Pers. 121.

βιήσεαι: fut. midd. in a pass. sense, cf. *φιλήσεαι* Od. 1. 123; *τιμήσεσθε* H. Ap. 485; *βιήσομαι* is act. Od. 21. 348; but pass. Hippocr. 8. 280 (see Veitch). The active *βιάω* is very rare.

ὄβρ. π.: cf. *ἆ δειλὲ ξείνων* Od. 14. 361. Here mock-heroic on the analogy of *ὀβριμοπάτρη* (Il. 5. 747).

1308. χαλ. | 1385; *ἔργ' Ἀφροδίτης* Hes. W. D. 521.

ἀντ.: *πολέμοιο, ἔργων*, in Homer.

1309. ἐπί, 'in your case.'

1310. παῖδ' ἀδαῆ, 'ignorant.' a ref. to γνούς 1305. Sitzler proposed (Bursian, *Jahresbericht*, 1900) *παῖδ' ὀλοή*.

1311–14. Cf. 599–602.

διῶμμαι: *ὁρῶμαι* is regularly used as a deponent in Homer; for the form cf. *ὦμμαι* Aristot. Meteor. 1. 6. 8; *ὦπται* Aesch. P. V. 998; *κατῶπται* Plat. Rep. 432 E (quoted by Veitch). διοράω, 'see through', 'see clearly'; *δ. τὸ ἀληθές* Plat. Parmen. 136 C; *διορᾶν τὸν νέον καὶ βασανίζειν* Philostr. p. 82. Here διῶμμαι means 'I know you thoroughly'.

1312. ἄρθ. ἠδὲ φίλ.: cf. 326.

1316. ἔχεισθα: cf. *ἦσθα, οἶσθα*; *ἔμεθεν δ' ἔχεισθα λάθαν ἤ τιν' ἄλλον φίλησθα* Sappho (?) 22, 23, quoted as *παρ' Αἰολεῦσιν* by Apollon. de Pron. 343 B.

1318. **παιδοφ.** : cf. 1345. Solon used this word (*παιδοφιλήσῃ* fr. 25); *κἀγὼ παιδοφιλήσω· πολὺ κάλλιον ἢ γαμεῖν* (a song by) Seleucus ap. Ath. 697 D. Plat. Comic. ap. Polluc. 3. 70) used the verb in the passive.

1320. **π. ν. μέλει** : cf. *οὐ γὰρ ὁ παῖς ἤπιος οὐδ' ἄκακος· ἀλλὰ μέλων πολλοῖσι, καὶ οὐκ ἀδίδακτος ἐρώτων* Diod. A. P. 5. 122.

1321. **ἐπάκ.** 1366. **ἔνθ. θ.** : *μῦθον ἔνθετο θυμῷ* Od. 1. 361 ; *χόλον τόνδ' ἔνθεο θυμῷ* 'cherish' Il. 6. 326. **ἐμ. χ.**, 'the gratification of my passion.'

1323. For the forms **Κυπρογένη**, *Κυπρογενής* (H. 10. 1), *Κυπρογένεια* (Pind. Pyth. 4. 216), cf. *Ἰφιμέδεια, -έδη, Πηνελόπεια, -όπη, Ἰφιγένεια, -γόνη, Ἀντιγόνη, -γένη, -γένεια, Ἠριγόνη, -γένεια, Καλλιγένη κτλ.* Cf. *παύειν τινὰ καμάτου κτλ.* ; *χαλέπαν δὲ λῦσον ἐκ μερίμναν* Sapph. 1. 25.

1325. **ἀπόπ.** : cf. 829.

**μερμήρας** : *μερμῆραι· φροντίδες, βουλαί, μέριμναι* Hesych. ; *λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων* Hes. Th. 55 ; *μέρμερα ἔργα* Il. 8. 453 ; *μερμηρίζω* Od. 6. 141.

1326. Cf. 1119 ; 'give me the works of wisdom when I have tasted all the joys of youth.' For *τελέσαντ α* cf. 338 and *λέλειται ἐμοὶ γυίων ῥώμη τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν* Aesch. Pers. 913 ; *ὕπεστί μοι θάρσος κλύουσαν* Soph. Elect. 480. It is possible to supply *τελέσαι* (*ἔργμ. σ.*) from *τελέσαντ'*, if objection is raised against *δὸς ἔργματα*.

1327. **λεί. γέν.** )( *λάσιος γένυν* A. P. 12. 25, a frequent theme in A. P. 12 ; the charm vanishes when the *πώγων* has come *σκιάσαι γένυν* (A. P. 12. 26).

**σαίνων.** As the MS. has the accent (*ί*) we should not be justified in reading *σ' αἰνῶν*. *σαινων* would of course have justified either form. The meaning is 'fawn on, coax, wheedle', Pind. Pyth. 1. 52 ; *σαίνοι κέν σ' ἐσιδοῖσα καὶ οἰκοφύλαξ σκυλάκαινα* Nossis, A. P. 9. 604.

1328. **μόρσ.** : c. inf. Il. 5. 674.

1329. We might read *διδόντι τι* (*διδόντ' ετι* MS., cf. *δ' ετι* 1345 for *δέ τι*); *καλόν τι*, cf. *τερπνόν τι* 1345. The subject is *αἰτεῖν*, 'my suit is a compliment to you the giver of favours, and to me the lover no disgrace.'

Cf. *οὐ δύναμαί σε θέλων θέσθαι φίλον· οὔτε γὰρ αἰτεῖς, οὔτ' αἰτοῦντι δίδως, οὔθ' ἃ δίδωμι δέχῃ* A. P. 12. 19.

1330. **λίσσομαι**, absol., cf. *λίσσομαι ἠμὲν Ζηνός* Od. 2. 68 ; generally *λ. πρός* or *ὑπέρ*, e. g. Il. 15. 660.

1331. Cf. 1303. 1261. *ἔσθ' ὅτε καὶ σὺ αἰτήσεις τοιάνδ' ἐξ ἑτέρων χάριτα* A. P. 12. 16.

1332 - 1304 borrowed to fill a lacuna. Couat suggests *ἥξεις χρηίζων* (cf. the frequ. *ἥκω φέρων*). A similar explanation might be given to **ἕξεις**, 'be afflicted with a constant longing for' ; cf. *τὸν θανόντα πατέρα καταστένουσ' ἔχεις* Eur. Troad. 317 ; *λέγεται ὁ Ζεὺς αὐτῆς ἐρασθεὶς ἔχειν* Plat. Cratyl. 404 c.

1334. **ἀντ.** : cf. 642.

1335. Cf. 1375, 1063.

1337. **ἀπελ.**: *μὴ 'πολακτίσῃς λέχος τὸ Ζηνός* Aesch. P. V. 651, *ἀπολακτίσασ' ὕπνον* Eum. 141 ; '*ἀπολακτίζω* inimicos omnis' Plaut. Epidic. 5. 2. 13 ; *Ἀριστοτέλης ἡμᾶς ἀπελάκτισε καθάπερ τὰ πωλάρια γεννηθέντα τὴν μητέρα* Diog. Laert. 5. 2.

1338. *ἐξέφυγον θανάτου τέλος* Archil. 6. 3.

1339. Cf. *σε κακῶν ἐκλύσομαι* Od. 10. 286.

ἐνσ. K. | Od. 8. 288, A. P. 5. 87.

1341. **ἀπ. π.** Meleag. A. P. 12. 133; ἀπ. Hes. W. D. 519, H. Aphr. 14.

1342. Cf. 967. *ἐκφαίνειν τἀμὰ σὺ νῦν ἐθέλεις* (Βάκχε) Meleag. A. P. 12. 119; *κακοὺς δὲ θνητῶν ἐξέφηνε χρόνος* Eur. Hippol. 428, 'expose.'

1343. **ἀεκ.** Hdt. 2. 162; Soph. Trach. 1263.

1344. **ἐπί**, 'in the case of'; some read *ὑπ'*, as *ὑπὸ παιδὶ δαμῆναι* Hes. Th. 464. *ὑποδμηθείς* sens. erot. A. P. 5. 300.

**αἰκέλιος**: a parallel form to *ἀεικέλιος* (W. Sm. § 305). *ἀεικ.* Od. 19. 341, Sol. 4. 25; *ἀεικελίως ἐδαμάσθην* Od. 8. 231; *αἰκῶς* Soph. El. 102. *αἰκέλιος* has been restored Eur. Andr. 131 (MSS. *ἀεικ.*).

1345. According to Homer Ganymede was carried off by the gods to be the cup-bearer of Zeus (Il. 20. 232). Other early poems tell us that he was abducted by Zeus in person (H. Aphr. 202). The eagle was a later invention. Lucas refers to thirteen extant vases *quae puerum ostendunt trochum et gallum tenentem Iovemque cum sceptro puerum insequentem.* Several of these belong to the late sixth or early fifth century. The eagle is not represented on vases illustrating this legend until the fourth century. From the fourth century onwards the eagle always figures in the fable. There is then good evidence for the antiquity of the present poem.

1346. **ἀθ. βασ.** | 1120. Bergk looks with suspicion upon the repetition of **καί**. But the first **καὶ** (**Γανυμ.**) introduces the comparison with the poet's own case, in the next line it means 'even' the great son of Cronus himself.

1348. Cf. 1305. Cf. *εἴ τινά που παίδων ἐρατώτατον ἄνθος ἔχοντα εἶδες* A. P. 12. 151.

1349. | **οὕτω μ. θ.** 191.

1350. Cf. 969, 1344.

1351. **κώμ.**: *ὑβρίζειν μετὰ μέθης* Hes. Here it may = *ὕβριζε*; but more probably the couplet has been diverted from its original purpose (advice to a young man). **πείθεο ἀνδρί**, hiatus after imperat. cf. *παῦε, ὁκοῖα* Theocr. 15. 32.

1352. Cf. 526, 1004.

1353–6. This poem was never intended by its author to deal with paederasty. **νεοῖσιν ἔρως** cannot possibly mean 'love of boys'. The idea is: 'Love is a doubtful quantity for young men.' Until it is perfected love is bitter and sweet according as hope or despair predominates; successful love is all sweet, love unrequited is all bitter.

1353 = 301. Cf. *τὸ γλυκύπικρον Ἔρωτος ἔχων βέλος* Meleag. A. P. 12. 109; *ἕξεις τὸ γλυκὺ τραῦμα, ὦ δυσέρως, λάβρῳ καιόμενος μέλιτι* ib. 126, cf. ib. 154; *Ἔρος δαὖτέ μ' ὁ λυσιμέλης δόνει γλυκύπικρον ἀμάχανον ὄρπετον* Sapph. 40. The nurse in Eur. Hippol. defines *ἐρᾶν* as *ἥδιστον, ὦ παῖ, ταὐτὸν ἀλγεινόν θ' ἅμα* (348).

1355. Cf. 1370; subject *τις*, as often, to be supplied from a word already used (*νεοῖσιν*).

1356. **τοῦτ' ἀν.** | 332 b.

Cf. *χαλεπώτερον δὲ πάντων ἀποτυγχάνειν φιλοῦντα* Anacrnt. 27 B.

1357. **παιδ.** ('puerorum amatoribus'): *παιδοφίλαι* is used in the same significance by Glaucus A. P. 12. 44, and again 145 (anon.). **παιδόφιλος** is the commoner form, *Γέλλως* (an ogress) *παιδοφιλωτέρα* Sapph. 47. Harrison refers to an instance of *παιδοφίλης* and another of *γυναικοφίλης* ('both active in sense') quoted by Pollux from the Old Comedy.

1358. *δύσμορον* (*A*) is probably due to a carelessly written (or read) archetype; for *δύσλοφον* cf. 1024.

1358. **μνῆμα**, 'something to remind them of'; 'a painful souvenir of their hospitality,' reminding them how unfortunate they were in harbouring such a dangerous enemy. *τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενίσκος κύρτον καὶ κώπαν, μνᾶμα κακοζοΐας* ('luckless life Sapph. 120.

*φιλοξενία* Bacchyl. 3. 16.

*φιλόξεινος* Bacchyl. 5. 49, 13. 23.

1359. Cf. *πονεῖν ἡδέως εἰς τὰ τοιαῦτα* Xen. Mem. 2. 1. 19. *πονεῖσθαι περί*, common in Hom.; here 'to be occupied with in order to secure' (*εἰς*).

1360. **κληματίνῳ πυρί**: for the expression cf. 'pineus ardor' Verg. Aen. 11. 786; *ἐν πυρὶ δὲ δρυίνῳ χόρια ζεῖ* Theocr. 9. 19; *δρυίνῳ σπενδόμενος μέλιτι* Antipat. Ep. 28 (quoted by Cholmeley Theocr. l. c.); *πρίνινοι ἄνθρακες* Ar. Acharn. 668. For the use of **κλημ.** cf. *ὁλκάδα παλαιὰν κληματίδων καὶ δᾳδὸς γεμίσαντες* (the fire-ship) Thuc. 7. 53.

1361. 'You failed to "fetch" my friendship and ran upon a rock, and then caught hold of a rotten rope (to pull your ship off)': for the metaphor cf. *ἐν σοὶ τἀμά, Μυίσκε, βίου πρυμνήσι' ἀνῆπται* Meleag. A. P. 12. 159; *ἐχόμενοι ὥς τινος ἀσφαλοῦς πείσματος ἐπιβαίνωμεν εἰς τὸν νῦν λόγον* Pl. Laws 893 B: *οὗτος γὰρ ἀνὴρ λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων* Eur. Med. 769; *ὅθεν ἐκ σοῦ, Ἀπολλώνιε, πεῖσμα ἐγὼ βάλλομαι* Philostr., p. 212; *τὸ πεῖσμα τῆς ἑαυτοῦ φιλοσοφίας ἐξ Ἀκαδημείας ἐβέβλητο* ib., p. 481.

**προσέκ.**, c. dat.: *Κυθήροις* Hes. Th. 198.

**ἐμ. φιλ. ἁμ.**: | 1099, 1379.

1363. **ἀπεών**: '"out of sight, out of mind" is not true in this case: I shall remain faithful to you even when away from you. No one shall persuade me not to love you.'

*οὐδέ με πείσεις* | 839, and Od. 14. 363.

1364. Harr. suggests *ὥς σ' ἐμὲ* . . . 'no man shall persuade me not to love thee as some one has persuaded thee not to love me'. Bgk.[4] proposes *ὥστ' ἐμέ*, 'to love you like my own self.'

For *πείθειν ὥστε*, cf. *οὐ γὰρ ἔπειθε τοὺς Χίους ὥστε ἑωυτῷ δοῦναι νέας, διέβη ἐς Μυτιλήνην καὶ ἔπεισε Λεσβίους δοῦναί οἱ νέας* Hdt. 6. 5, cf. *δόξαν ὥστε*; *δεηθέντες ὥστε* Thuc. 1. 119.

1365. See Introd. p. 62.

Cf. 1117.

1367, 8. Cf. 1267–70. 957, 854, 607.

**πιστ. ἑτ.**, 'none of her companions trusts her.' Harr. This does not supply the contrast required by **ἀλλά**. A boy shows gratitude towards a 'faithful friend'; a woman regards no one as a 'faithful friend', and so as worth retaining; to her there is no difference between lover and lover; all are alike, and faithful service has no reward.

1369–72. Cf. 1353–6. It is hard to see why Bgk.[4] preferred *χαλεπός* to *καλός*: 'utroque loco *χαλεπὸς* scribendum esse suspicatus sum'. *καλός* is supported by *χάρις* 1372; everything in *παιδοφιλεῖν* has its joys, even escape from it.

1369. Cf. *ἔχειν νόσον*.

**ἀποθ.**: cf. *πολλὰν ἀποθείμαν* (*Ἀφροδίταν*) Eur. I. Aul. 557.

1370. **εὑρ.** 'It is easier to become afflicted with it than to satisfy it,' cf. *κακὸν εὕρετο* Od. 21. 304.

τελέσαι: cf. 1355. ἐκτελέσαιμεν τὸν ἔρωτα καὶ τῶν παιδικῶν τῶν αὑτοῦ ἕκαστος τύχοι Plat. Symp. 193 c.

1372. ἐν anticipates ἔνεστι; cf. ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ Od. 5. 260; ἂν δ' Ὀδυσεὺς πολύμητις ἀνίστατο Il. 23. 709; or ἐν = 'besides', as ἐν δὲ καὶ ἐν Μέμφι Hdt. 2. 176.

ταύτῃ refers to the preceding line.

Cf. οὐδ' ὁ μελιχρὸς Ἔρως ἀεὶ γλυκύς· ἀλλ' ἀνιήσας πολλάκις ἡδίων γίνετ' ἐρῶσι θεός Asclep. A. P. 12. 153.

1373. Cf. 1303. 'You have never stayed for my sake, but you slip off at every eager message you receive from others.' καταμ. is always intr.

χάριν, 'for the sake of.' γλώσσης χάριν Hes. W. D. 709; χρὴ δ' ἀλαθείας χάριν αἰνεῖν, 'for truth's sake,' Bacchyl. 5. 187; μελλόντων χάριν ib. fr. 7. 4.

1375. Cf. 1335.

1377. κακ. φρ.: cf. 433. τί τῆς εὐμορφίας ὄφελος ὅταν τις μὴ φρένας καλὰς ἔχῃ; Eur. fr. 552.

δειλ. ὁμ.: cf. 31, 597.

1378. αἰσχ. ὀν. ἔχ. | 546.

1380. ὠνήμην, aor. ἀπώνητο Hdt. 1. 168; ὤνητο Pl. Meno 84 c, also ὠνάμην Eur. H. F. 1368. Tr. 'I have got my reward for acting like an honourable man', i. e. I am not involved in your αἰσχ. ὄνειδ. For the partic. cf. σὺ ἡμᾶς ὀνίνης ἀεὶ νουθετῶν Plat. Hipp. M. 301 c.

1381. Join παρ-έχοντα.

1382. Some lines have been lost here. After writing Κυπρογενοῦς the scribe's eye fell on δῶρ. ἰοστ. a few lines lower down; he remembered the frequent combin. of K. δῶρ. ἰοστ. and wrote what stands in our MS. It is not likely that the mistake was occasioned by the repetition of Κυπρογ. before δῶρον, as the name occurs again 1385.

1384. χ. ἄχθ. | 295.

1385. Cf. 180, 556, 590, 1010.

1386. Κυπρογενής: first in Hes. Th. 199; ἐυστεφάνου Κυθερείης Od. 8. 288.

| Κυπρογενῆ Κυθέρειαν II. 10. 1.

δολοπ.; δ. Ἀφρόδιτα Sapph. 1. 2.

Cf. εἴ τι περισσόν | 769; ἤν τι π. | κτλ. frequ. in A. P. e. g. 5, 40.

1387. Cf. τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρ' ἀπέδωκεν Hes. Th. 399.

1388. δαμνᾷς: cf. δαμνᾷ 3rd sing. Od. 11. 221, but 2nd sing. Il. 14. 199.

Cf. πόθῳ δάμεισα παῖδος βραδίναν δι' Ἀφρόδιταν Sapph. 90.

Ἔρος ὃς πάντων τε θεῶν πάντων τ' ἀνθρώπων δάμναται ἐν στήθεσσι νόον Hes. Th. 122.

γένος οὐδὲν εἰς Ἔρωτα· σοφίη, τρόπος πατεῖται Anacrnt. 27 c.

# APPENDIX

## *On Theognis* 104 *in the MSS.*

In v. 104 *A* has τοῦ μετ δούναι θέλοι with traces of other letters as explained below. Between the ε and δ of μετ δούναι there is an erasure which extends below the line on the right side of the vertical stroke of τ and widens out considerably above the line so that part of the Latin interlinear translation has been removed; thus, L. trans. above τοῦ, *hoc*; above ε—δ an erasure, then a fragment of *n* or rather *m* (= magnu*m*) closely followed by *dare*; above θέλοι, *velit*. There can be no doubt that the original reading was μεγα δούναι θέλοι. The change must have been made after the Latin translation was written. The whole of γ except the right prong of the fork still remains. In making the erasure this right prong was scratched out (as we can clearly see on inspecting the MS.), and also the α of which little is left but its final curve; the knife also scraped away the corner of the upper curve of δ so that it now almost resembles ὸ (ο with a grave accent). Then the lower vertical part of γ (the handle of the fork) was prolonged upwards in a redder ink (which resembles that of the L. trans.) to form the upstroke of τ, and a cross-stroke was added in the same ink at right angles to it from ε. Cf. *C. R.*, July, 1903. τοῦ μεγάλου δοῦναι θέλει *O*: τοῦ μέγα δοῦν' ἐθέλει *.

## *On Theognis* 153–4.

*Theognis* 153–4:

> τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἕπηται
> ἀνθρώπῳ, καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ.

In the Athen. Pol. ch. 12 we read under the name of Solon:

> δῆμος δ' ὧδ' ἂν ἄριστα σὺν ἡγεμόνεσσιν ἕποιτο,
> μήτε λίαν ἀνεθεὶς μήτε βιαζόμενος·
> τίκτει γὰρ κόρος ὕβριν, ὅταν πολὺς ὄλβος ἕπηται
> ἀνθρώποισιν ὅσοις μὴ νόος ἄρτιος ᾖ.

The second couplet of the Solonian version received a detached form by the substitution of τοι for γάρ, and a change in the sense was introduced in order to emphasize the effects of κόρος upon the *bad* man. When πολύς had given way to κακῷ, the plural in the next line had to go, and the pentameter was recast into the form presented by the MSS. of Theognis. Clement of Alex. knew that the popular version was ascribed to Theognis, and he may have read it himself in a MS. of the Megarian poet. Σόλωνος δὲ ποιήσαντος

'τίκτει γὰρ κόρος ὕβριν, ὅταν πολὺς ὄλβος ἕπηται' ἄντικρυς ὁ Θέογνις γράφει 'τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἕπηται' Str. 6, p. 740.

The lines passed into a proverb at an early date. The Schol. on Pind. Ol. 13. 12 quotes the hexameter as Homer's. Diogen. 8. 22 (= Macar. 8. 27) has ὅταν κακῷ ἀνδρὶ παρείη (= Apostol. 16. 65); cf. τίκτει γὰρ κόρος ὕβριν ὡς ὁ τῶν παλαιῶν λόγος Philo, Vita Mosis, p. 714.

## *On Theognis* 211–12, 509–10; *Stobaeus* 18. 12.

*Theognis* 211–12:

οἶνόν τοι πίνειν πουλὺν κακόν· ἢν δέ τις αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακός, ἀλλ' ἀγαθός.

*Theognis* 509–10:

οἶνος πινόμενος πουλὺς κακόν· ἢν δέ τις αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακόν, ἀλλ' ἀγαθόν.

*Aristotle* (Probl. 3. 17), *Artemidorus* (Oneir. 1. 66), *Stobaeus* 18. 12:

οἶνος πινόμενος πουλὺς κακός· ἢν δέ τις αὐτὸν
πίνῃ ἐπισταμένως, οὐ κακός, ἀλλ' ἀγαθός.

*Clement* (Strom. 6. 742) has:

κακός· . . . αὐτῷ | χρῆται . . . κακόν, ἀλλ' ἀγαθόν.

All the quotations agree in making οἶνος the subject; these and Th. 509–10 represent a form of the original (211–12) more suitable for popular quotation; the couplet became proverbial and enjoyed for generations a separate existence in that dress. 211–12 deal not with wine, but with conduct. 'To drink *much* is a bad thing, i.e. characteristic of a *bad* man; but he who drinks in moderation is a *good* man.'

## *On Theognis* 255–6.

κάλλιστον τὸ δικαιότατον· λῷστον δ' ὑγιαίνειν·
πρᾶγμα δὲ τερπνότατον, τοῦ τις ἐρᾷ, τὸ τυχεῖν.

Stobaeus (103. 8) quotes the couplet under the lemma Θεόγνιδος. For λῷστον the MSS. give ῥᾷστον, and the pentameter runs: ἥδιστον δὲ τυχεῖν ὧν τις ἕκαστος ἐρᾷ. Aristotle criticized the distinctions made in the poem.

(1) *Nic. Ethics* 1. 9: Ἄριστον ἄρα καὶ κάλλιστον καὶ ἥδιστον ἡ εὐδαιμονία, καὶ οὐ διώρισται ταῦτα κατὰ τὸ Δηλιακὸν ἐπίγραμμα·

κάλλιστον τὸ δικαιότατον· λῷστον δ' ὑγιαίνειν·
ἥδιστον δὲ πέφυχ', οὗ τις ἐρᾷ, τὸ τυχεῖν.

ἅπαντα γὰρ ὑπάρχει ταῦτα ταῖς ἀρίσταις ἐνεργείαις· ταύτας δὲ ἢ μίαν τούτων τὴν ἀρίστην φαμὲν εἶναι τὴν εὐδαιμονίαν.

Two MSS. (Par. 2113 and marg. 2114) read τυχεῖν οὗ τις ἕκαστος ἐρᾷ.

(2) The *Eudemian Ethics* begin with the words:

Ὁ μὲν ἐν Δήλῳ παρὰ τῷ θεῷ τὴν αὐτοῦ γνώμην ἀποφηνάμενος συν-

ἔγραψεν ἐπὶ τὸ προπύλαιον τοῦ Λητῴου, διελὼν οὐχ ὑπάρχοντα πάντα τῷ αὐτῷ, τό τε ἀγαθὸν καὶ τὸ καλὸν καὶ τὸ ἡδύ, ποιήσας· κάλλιστον κτλ.

πάντων δ' ἥδιστον, οὗ τις ἐρᾷ, τὸ τυχεῖν.

Ἡμεῖς δ' αὐτῷ μὴ συγχωρῶμεν· ἡ γὰρ εὐδαιμονία κάλλιστον καὶ ἄριστον ἁπάντων οὖσα ἥδιστόν ἐστιν.

Some MSS. have ἐρᾶται, all omit τό.

Stobaeus in the same chapter (περὶ Εὐδαιμονίας 103. 15) quotes as Σοφοκλέους Κρεούσης:

> κάλλιστόν ἐστι τοὔνδικον πεφυκέναι·
> λῷστον δὲ τὸ ζῆν ἄνοσον· ἥδιστον δ' ὅτῳ
> πάρεστι λῆψις ὧν ἐρᾷ καθ' ἡμέραν.

A somewhat similar list occurs in a famous scolion attributed by some to Simonides, by others to Epicharmus (see Schol. on Plat. Gorg. 451 E):

> ὑγιαίνειν μὲν ἄριστον ἀνδρὶ θνατῷ,
> δεύτερον δὲ φυὰν καλὸν γενέσθαι,
> τὸ τρίτον δὲ πλουτεῖν ἀδόλως,
> καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.

See the refs. collected by Weir Smyth in his notes on this scol., *Melic Poets*, p. 477.

From the above quotations it will be seen that ἥδιστον is at least as early as the time of Sophocles; it occurs in every version except those given by the MSS. of Theognis; τοῦ is found only in Theognis *AO*; it is certainly earlier than οὗ. πέφυχ' (Eth. Nic.) cannot be original as it presupposes οὗ. All the versions agree in supporting ἐρᾷ.[1] The words πρᾶγμα, τερπνότατον, and λῷστον are characteristic of Theognis and his age, and the evidence points to the couplet in our MSS. as the original from which the others are derived. I do not think it unnatural even to suppose that the Megarian poet composed an inscription for the sanctuary of his city's patron goddess at Delos; but it is also possible that a popular proverb, descending from the couplet of Theognis, was at a later period adopted as a suitable inscription for the Goddess of Healing. As the passages from the Ethics differ substantially in their citation of the pentameter, it is not likely that Aristotle verified his version of an oft-quoted saying by comparing it with the actual words written on the Delian Propylaea; he certainly did not trouble himself about exact accuracy in the matter; so we have no right to invoke his authority against the identification of the couplet in our MSS. with the epigram at Delos; our verdict can only be, *non liquet.*

## *On Theognis* 409–10, 1161–2.

*Theognis* 409–10:

> οὐδένα θησαυρὸν παισὶν καταθήσῃ ἀμείνω
> αἰδοῦς, ἥτ' ἀγαθοῖς ἀνδράσι, Κύρν', ἕπεται.

[1] ὧν τις ἕκαστος ἐρᾷ and other variants (as ἐρᾶται, ἐρᾷ ποτε in the Th. MSS. and elsewhere) represent an endeavour to get rid of the somewhat unusual τὸ (τυχεῖν).

*Theognis* 1161–2:

> *οὐδένα θησαυρὸν καταθήσειν παισὶν ἄμεινον·*
> *αἰτοῦσιν δ' ἀγαθοῖς ἀνδράσι, Κύρνε, δίδου.*

*Stobaeus* 31. 16 under the name of Theognis:

> *οὐδένα θησαυρὸν καταθήσεαι ἔνδον ἀμείνω*
> *αἰδοῦς ἣν ἀγαθοῖς ἀνδράσι, Κύρνε, δίδως.*

The Theognidean touch *ἕπεται* proves Th. 409–10 to be the original. 'Your own good name is the best treasure you can lay up for your children.' 1161–2 are a parody of this. By the exercise of considerable ingenuity (e.g. *αἰτοῦσιν δ'* for *αἰδοῦς ἥ τ'*) the author has produced a ludicrous travesty of Theognis with a very slight deviation from his actual words. 'Don't lay up treasures for your children, but hand your cash over to good men when they want it.' *ἄμεινον* takes an indirect command in the *future* infinitive with *οὐδένα* for *μηδένα*. It would have been easy to write *μηδένα . . . καταθέσθαι ἄμεινον*; but perhaps the writer preferred to adhere closely to the original, and he probably regarded the bad grammar as an addition to the joke perpetrated at the expense of a moralist he learned to hate in school. *αἰδ. διδ.*, which has caused great offence, is on the analogy of *χάριν διδόναι*. The change from *αἰδοῦς ἥ* to *αἰτοῦσι* was perhaps made after *η* had come to be pronounced like *ι*. The version of Stobaeus is the result of eliminating *παισίν* to secure a more direct personal application of the maxim. The couplet in its new dress is very subtle. 'Generosity is the best savings-bank; the best way to *save* is to *give* freely' (*ἔνδον*, storing at home; *δίδως*, giving to others). It is not unlikely that the Stobaean lines were known to the composer of the parody (1161–2), and that he borrowed a hint from *δίδως* and possibly *αἰδοῦς ἥν* (*αἰτοῦσιν*). Both Stob. 31. 16 and Th. 1161–2 are too ingenious to be due to the gropings of a 'corrector' wrestling with a corrupt text (so Bgk. accounts for 1161–2).

## *On Theognis* 425–8.

**πάντων μὲν μὴ φῦναι** (MSS. Theogn.) is a much better reading than *ἀρχὴν μέν*, although the line was more frequently quoted in the latter form (e.g. by Sext. Empir., Diogenian, Certam. Hom. et Hes., Suidas, Macarius, Apostolius, Arsenius; Clem. Alex. and Theodoretus have *πάντων*). *The very best* thing is *μὴ φῦναι*, *the next best* is *περῆσαι κτλ.* *πάντων* affords a better contrast than *ἀρχήν* ('not to be born at all'). Bergk holds that the two hexameters were originally composed for the *Certamen Homeri et Hesiodi* to which he assigns a very early date; they were 'imitated' by Theognis who added two pentameters.[1] But it is known that the *Cert.* was compiled in the reign of Hadrian, while the *certamen proper* which

[1] We should then have an example of the process adopted by Pigres, *ὃς τῇ Ἰλιάδι παρενέβαλε κατὰ στίχον ἐλεγεῖον, οὕτω γράψας· μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος, Μοῦσα, σὺ γὰρ πάσης πείρατ' ἔχεις σοφίης* (Suidas).

it includes can with certainty be traced to the *Museum* of Alcidamas,[1] a fourth century sophist from Elaea in Aeolis and a pupil of Gorgias; see the articles 'Ἀγών and Alkidamas in Pauly-Wissowa. This disposes of the greater antiquity claimed by Bergk for the hexameters 425 and 427. He is also wrong in inferring that antiquity assigned *these actual verses* to Silenus; at any rate, there is no proof of his contention in the following passages. Both certainly contain a reminiscence of the lines as given in the MSS. of Theognis, *ἀνθρώποις τὸ πάντων ἄριστον* = *πάντων ἐπιχθονίοισιν ἄριστον*. Bergk sees in *πάμπαν* a reflection of *ἀρχήν*. In the Ciceronian passage *longe* = *πάντων*.

*Τοῦτο μὲν ἐκείνῳ τῷ Μίδᾳ λέγουσι δήπου μετὰ τὴν θήραν, ὡς ἔλαβε τὸν Σειληνόν, διερωτῶντι καὶ πυνθανομένῳ τί ποτέ ἐστι τὸ βέλτιον τοῖς ἀνθρώποις καὶ τί τὸ πάντων αἱρετώτατον, τὸ μὲν πρῶτον οὐδὲν ἐθέλειν εἰπεῖν, ἀλλὰ σιωπᾶν ἀρρήτως. ἐπειδὴ δέ ποτε μόλις πᾶσαν μηχανὴν μηχανώμενος προσηγάγετο φθέγξασθαί τι πρὸς αὐτὸν οὕτως ἀναγκαζόμενος εἰπεῖν· 'Δαίμονος ἐπιπόνου καὶ τύχης χαλεπῆς ἐφήμερον σπέρμα, τί με βιάζεσθε λέγειν ἃ ὑμῖν ἄρειον μὴ γνῶναι; μετ' ἀγνοίας γὰρ τῶν οἰκείων κακῶν ἀλυπότατος ὁ βίος· ἀνθρώποις δὲ πάμπαν οὐκ ἔστι γενέσθαι τὸ πάντων ἄριστον, οὐδὲ μετασχεῖν τῆς τοῦ βελτίστου φύσεως· ἄριστον γὰρ πᾶσι καὶ πάσαις τὸ μὴ γενέσθαι· τὸ μέντοι μετὰ τοῦτο καὶ τὸ πρῶτον τῶν ἄλλων ἀνυστόν, δεύτερον δέ, τὸ γενομένους ἀποθανεῖν ὡς τάχιστα.* Aristotle quoted by Plutarch, Consol. ad Apoll. 27 D.

'Affertur etiam de Sileno fabella quaedam: qui cum a Mida captus esset, hoc ei muneris pro sua missione dedisse scribitur; docuisse regem, non nasci homini longe optimum esse; proximum autem, quam primum mori' Cicero, Tuscul. I. 48. 114.

The omission of the pentameters in the collections of proverbs proves nothing at all; the hexameters alone would naturally suffice for the purpose of popular quotation, as the second and fourth lines add nothing to the substance of the thought. There are certainly traces of the first Theognidean pentameter in a passage of Bacchylides and perhaps in another from the Oedipus Coloneus: *θνατοῖσι μὴ φῦναι φέριστον, μηδ' ἀελίου προσιδεῖν φέγγος* Bacch. 5. 160.

> *μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ,*
> *βῆναι κεῖθεν ὅθεν περ ἥκει πολὺ δεύτερον ὡς τάχιστα*
> Soph., Oed. Col. 1225.

*ἅπαντα νικᾷ λόγον* = *πάντων ἄριστον* (Th. 425).
*ἐπεὶ φανῇ* = *φύντα* (Th. 427) with a probable echo of *μηδ' ἐσιδεῖν κτλ.* (Th. 426).

It will thus be seen that *πάντων* is supported by Aristotle, Cicero, Sophocles, and the Schol. on O. C. 1225 who cites *πάντων . . . ἐπιεσσάμενον* as a well-known saying (*τὸ λεγόμενον*).

The following passage favours the reading *ἀρχήν*:

*πολλοῖς γὰρ καὶ σοφοῖς ἀνδράσιν ὥς φησι Κράντωρ, οὐ νῦν, ἀλλὰ πάλαι*

[1] Stob. 120. 3 quotes Th. 425 *ἀρχὴν κτλ.* as *ἐκ τοῦ Χαλκιδάμαντος Μουσίου*. The next extract (Stob. 120. 4) reads *Θεόγνιδος· ἀρχὴν μὲν . . . ἐπαμησάμενον* (Th. 425-8). Subsequent discoveries have confirmed the conjectures based on the title given by Stob. 120. 3 (reading *ἐκ τοῦ 'Αλκιδάμαντος Μουσείου*).

*κέκλαυσται τἀνθρώπινα, τιμωρίαν ἡγουμένοις εἶναι τὸν βίον καὶ ἀρχὴν τὸ γενέσθαι ἄνθρωπον συμφορὰν τὴν μεγίστην* Plut., Consol. ad Apoll. 27.

## *On Theognis* 429 *sqq. and Plato Meno* 95.

Bergk imagines that because Plato quotes *εἰ δ' ἦν κτλ.* (435) *before πολλοὺς ἂν κτλ.* (434), this must have been the original order of the lines; and in his critical note he confidently remarks, 'itaque scripserat poeta: *οὐδ' Ἀσκληπιάδαις . . . ἀνδρῶν,*' then a lacuna, *εἰ δ' ἦν . . . νόημα* (435), *πολλοὺς ἂν . . . ἔφερον*, then a lacuna, *κοὔποτ' ἂν ἐξ ἀγαθοῦ κτλ.* But the change in order may be due to the fact that Plato was quoting from memory, and this would also account for the application of *ὀλίγον μεταβάς* to an interval of 400 lines. It is also quite possible that he regarded *εἰ δ' ἦν π. κτλ.* as a convenient summary of the required protasis in the words of Theognis himself; it was more concise and effective than *εἰ δ' Ἀσκλ. . . . ἀνδρῶν.* Bergk has also appropriated *καί* (used by Plato to return to the apodosis as expressed by Theognis after his own gloss *οἱ δυνάμενοι τοῦτο ποιεῖν*), and arbitrarily added it to the beginning of 436 (*κοὔποτ'*).

## *On Theognis* 903–30.

Mr. Harrison calls this elegy 'the only poem in our collection which can safely be condemned on grounds of language'. There are others equally objectionable (e.g. 1259–62, 1283–6), and his strictures are not always justified, as the following considerations will show.

903. '**ἀνάλωσιν** *appears only here and in Thuc.* 6. 31. 5.' L. and Scott, it is true, give but two instances from classical Greek (and another from Just. Mart.); but cf. *περὶ ἀναλώσεως χρημάτων* Plat. Crito 48 C, *τὴν σίτων καὶ ποτῶν ἀνάλωσιν* Laws 781 C, Rep. 591 E, Lucian, &c.

904. '**κυδ. ἀρετ.** *may be defended by comparison with Aesch. Suppl.* 13 *κύδιστ' ἀχέων and Bacchyl.* 1. 25 *ἐλπίδι κυδροτέρᾳ.*' I see no reason to question its use in our passage; *κύδιστος* is Homeric. Cf. *ἐστεφάνωσε κυδίμων ἀέθλων* Pind. Ol. 14. 24. 'The *ἀρετή* with most *κῦδος* attached to it.'

905. 'In **κατιδεῖν**· *the prepos. has lost its force.*' The word is really most effective in the present context, 'catches sight of' as a *σκοπός* sees an enemy from his watch-tower; it is used exactly as in the passage quoted by H. *χὤτι μέλλει χὠπόθεν ἔσσεται εὖ καθορᾷς* Pind. Pyth. 9. 52. Xerxes sent a *κατάσκοπος* who *ὡς προσήλασε πρὸς τὸ στρατόπεδον ἐθηεῖτό τε καὶ κατώρα πᾶν μὲν οὒ τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ τείχεος . . . οὐκ οἷα τε ἦν κατιδέσθαι* Hdt. 7. 208; *ὅρα οὖν καὶ προθυμοῦ κατιδεῖν ἐάν πως πρότερος ἐμοῦ ἴδῃς* Plat. Rep. 432 C.

908. While admitting that *τοῦτον ἵν'* [*τοῦτονιν* A] is '*to be preferred*' to *τοῦτον ὅν**, and suggesting that '*the slight change of τοῦτον to τούτῳ would perhaps be an improvement*', he declares the poem to be '*so bad that attempts to improve it by emendation are hardly justified*'. *τοῦτον* is required for the sake of emphasis and is much better than the unemphatic *τούτῳ* ('for that time').

913. ‘**δαπανᾶν** *does not occur in the Hom. poems, Hesiod, Pindar, Bacchylides, or the tragic poets. It belongs essentially to prose.*’ Its prosaic nature may be a sufficient explanation of its absence from dignified poetry; the more homely elegy would readily admit a word common in the speech of everyday life. Pindar who uses *δαπάνα* seven times may well have hesitated before adopting a word not yet sanctioned by the higher poetry.

‘**τρύχω βίον** *must mean "drag out a dull existence". There is perhaps no parallel to this in Gk. literature . . . Thus* 913 *presents a ridiculous ambiguity*’ [because in Hom. *τρ. βίον* = ‘waste my substance’]. But *μηδ. δαπ.* removes all ambiguity. For *τρύχω* cf. *τρύχονται τειρόμενοι πενίῃ* Th. 752; *πτωχὸν δ' οὐκ ἄν τις καλέοι τρύξοντα ἓ αὐτόν* Od. 17. 387. Here ‘make life a worry, spend a life of worry’, ‘lead a wearing life’; *ἃ δὲ τάκει βιοτὰν δέσποινα* Eur. Med. 141; *τάκεις οἰμωγάν* Soph. El. 123; *τρύχω βίον* )( *ζώω τερπνῶς*. Cf. *τρυσίβιος*.

916. ‘**σῖτ. ἐλευθέριον**, *food fit for an ἐλεύθερος. Such an expression is almost incredible in Theognis, who uses ἐλευθέριον once only, in 538, where it has a very natural meaning.*’ Cf. *δουλίαν τροφήν* Soph. Aj. 499 ‘the portion of a slave’; *δούλιον ἦμαρ* Theog. 1212 (‘day of slavery’); *θῆσσαν τράπεζαν* Eur. Alcest. 2; *διατριβαὶ ἐλευθ.* Plut. Themist. 2.

918. ‘**ἐπιτυγχάνω** *does not seem to occur elsewhere before Euripides who uses it once only (Heracles 1248).*’ Cf. *τῶν ἐπιτυχόντων παιδία* Hdt. 2. 2; 1. 68; 8. 101. It also occurs in an anonymous fragment quoted by Clem. Alex. and assigned to Bacchylides by Blass and Jebb *οὐ γὰρ ἐν μέσοισι κεῖται δῶρα δυσμάχητα Μοισᾶν τὠπιτυχόντι φέρειν.*

919. ‘**ἐς ἄκαιρα πονεῖν**, *"waste his labour." ἄκ. λέγειν and ἀκαίρως πόλιν οἰκουροῦντα are found in Aeschylus, but the combination ἐς ἄκαιρα seems to be unexampled.*’ Cf. *πονεῖν ἡδέως εἰς τὰ τοιαῦτα* Xen. Mem. 2. 1. 19; *πονούμενον εἰς φιλότητα* Theogn. 1359.

921. ‘**ὑπάγω** *intrans. is found only in prose, comedy, and satyric drama (Eur. Cycl. 52), but in early poetry only here.*’ It is here intentionally colloquial, and quite on a level with the line from Eur. Cycl.

922. ‘*Elsewhere* **πτωχεύω** *takes an accus. of the alms only, never of the giver.*’ But an accus. of the giver would be quite natural on the analogy of *αἰτεῖν*. Cf. *πτώσσῃς ἀλλοτρίους οἴκους* Hes. W. D. 395 which Tzetzes expl. by *πτωχεύῃς*. Paley has the foll. note: ‘The accus. appears to depend on the implied sense of motion from one place to another combined with that of *αἰτῶν, λιπαρῶν, ἐνοχλῶν*, cf. Theognis 918’ (on Hes. W. D., l. c.).

‘925–6 *are unintelligible in the MSS., and the attempts that have been made to emend them into some sense have not had much success.*’ See my explanatory notes.

928. ‘**ἐν τοιῷδε γένει χρήματ' ἔχειν** *has been taken to mean "manage one's money on this principle".*’ He then suggests a translation somewhat similar to the one offered in my notes and adds: ‘even thus *τ. γέν.* is strangely abrupt’.

Reitzenstein may be right in assigning the poem to a person much influenced by the teachings and philosophical discussions of the Sophists; at the same time we should not forget that the elegists (e.g. Solon) were in many respects the precursors of the Sophists, and that verse preceded prose as a vehicle for ethical discussions.

In any case one may heartily agree with H.'s description of the poem as ‘prosaic in the extreme’, though we cannot admit that it

'is unique in our collection for the badness of its language and style', and 'probably the pastime of some late scholar moderately familiar with Homeric and Attic idiom but incapable of reproducing it'.

## *On Theognis* 1103–4.

The 'woes of Magnesia' had already become proverbial when Archilochus composed the oft-quoted line *κλαίω τὰ Θασίων, οὐ τὰ Μαγνήτων κακά* (fr. 20). Aristotle (ap. Heracl.) is the first historian who refers to 'the woes of Magnesia': *Μάγνητες δι' ὑπερβολὴν ἀτυχημάτων πολλὰ ἐκακώθησαν καί που καὶ Ἀρχίλοχός φησι, κλαίω κτλ.* Schneidewin explains *ἀτυχ.* as a euphemism for *ἀσεβήματα*, and this fits in with the interpretation of the proverb given by Suidas: *παρ' ὅσον οὗτοι ἀσεβήσαντες εἰς θεὸν πολλῶν κακῶν ἐπειράθησαν.* The kings of Lydia probably added to the already numerous 'woes of Magnesia'. We know that Gyges attacked Smyrna, Colophon, and Miletus; and his alliance with a powerful Ephesian family would naturally lead him to attack their hated rival on the Maeander. This view is confirmed by the present passage (Th. 1103–4) in which Magnesia is mentioned in connexion with Smyrna and Colophon; it is absurd to reject the claims of Theognis to these lines on the ground that they must refer to the *recent* ruin of Smyrna. That the fate of the Asiatic cities produced a lasting impression upon the Greek mind is clearly proved by another proverb used like our 'Queen Anne is dead', e.g. *πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι* (Aristoph. Plutus 1002). Cf. my review of Hauvette's *Archiloque* in the *C. R.*, August, 1907.

## *The metaphor of the ship in Jewish and Christian Literature.*

*Ὥσπερ γὰρ ἄριστος κυβερνήτης ὁ τοῦ πατρὸς ἡμῶν Ἐλεαζάρου λογισμός, πηδαλιουχῶν τὴν τῆς εὐσεβείας ναῦν ἐν τῷ τῶν παθῶν πελάγει, καὶ καταικιζόμενος ταῖς τοῦ τυράννου ἀπειλαῖς καὶ καταντλούμενος ταῖς τῶν βασάνων τρικυμίαις, κατ' οὐδένα τρόπον μετέτρεψεν τοὺς τῆς εὐσεβείας οἴακας, ἕως οὗ ἔπλευσεν ἐπὶ τὸν τῆς θανάτου νίκης λιμένα.* Maccabees IV. 7. 1–3.

*Ἰγνάτιος ἐκυβέρνα τὴν Ἐκκλησίαν Ἀντιοχέων· ὃς τοὺς πάλαι χειμῶνας μόλις παραγαγὼν τῶν πολλῶν ἐπὶ Δομετιανοῦ διωγμῶν, καθάπερ κυβερνήτης ἀγαθός, τῷ οἴακι τῆς προσευχῆς καὶ τῆς νηστείας τῇ συνεχείᾳ τῆς διδασκαλίας, τῷ τόνῳ τῷ πνευματικῷ πρὸς τὴν ζάλην τῆς ἀντικειμένης ἀντεῖχεν δυνάμεως δεδοικὼς μή τινα τῶν ὀλιγοψύχων ἢ ἀκεραιοτέρων ἀποβάλῃ.*

Martyrdom of Ignatius I.